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# THE Spirit of Missions

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KAROC INDIANS CROSSING THE KLAMATH RIVER  
*See page 541*

# The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

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VOL. LXXXIV

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## THE PROGRESS OF THE KINGDOM

**I**N the last number of *THE SPIRIT OF MISSIONS*, in speaking of the work of the Domestic Secretary, we made this statement: "Another specialized effort in Mr. White's department is represented by the American Church Institute for Negroes." We meant to help the Church see how her work is gradually becoming organized and to call especial attention to the work of the Institute as one of the most important factors in the organization. Some, however, were misled and understood us to mean that the Institute is a department of the Domestic Secretary's work. To correct any such impression it seems worth while to remind the Church that the Institute is a separate corporation, created by the Board of Missions for the purpose of caring specially for the educational work which the Church is doing for the colored people in America. The only relation between the Institute and the Domestic Secretary's department is that of co-operation such as prevails generally between the Church's agencies.

**I**NTERESTING reading is the story telling how the Lenten offering was gathered in many parishes, since it shows how naturally the work the Church was sent to do appeals to those who have not been tainted by the unconscious cynicism that comes with the habit of self-seeking.

If we could all possess the attitude of children towards life and our neighbors, what are called "social and economic problems" would be recognized as being very simple questions of mutual assistance, but our whole theory of life contradicts the ideals which little children are taught to reverence, and even in training our children we unconsciously undermine the impression which at first is so readily received. As Christians we hold that the welfare of each one is to be the personal concern of all the rest, and the promptness with which young children accept this shows how truly it answers to the law of the nature of things. But the human family has not developed far enough to have lost anxiety with regard to the future, with the result that each one is taught so soon as he is able to learn that, however beautiful may be the theory of Christianity, practical people must first of all take care of their own interests.

As the beautiful generosity of children degenerates into the poor thing we call charity, whose cruelty has become a by-word, those who do not discrimi-



## The Progress of the Kingdom

nate rail against "charity" and demand "justice," while those who understand realize that if we could only find a way to render justice, we should see demonstrated the beauty of charity; for each involves the other, so that both become hard and unlovely and cruel when they are dissociated.

**A**LL this is easy to say and to understand theoretically, but perhaps this grace will be the last to find perfect expression in that future when men shall have become civilized; for this must depend not on laws and ordinances, but on a true expression of human life in all its relations.

Christians must find a way to accomplish this since they at least know the theory which must be reduced to practical terms, and to which our Lord committed them when He taught them to pray. Through the ages Christians have been working at this most complex problem. By very slow stages details of it have been cleared up. Men to-day at least know as impossible some things which used to be as matters of course. We might go even further and say that men to-day know what is the crux of the problem; but as somebody has said, the golden rule is recognized as true by every human as soon as he hears it, and that rule is practical where only two people are concerned, but as soon as the company grows to three the problem becomes hopeless. Yet this is the problem with which the new world finds itself confronted, nor will peace come till it has been solved.

But society begins to recognize the truth of what has been said. This recognition is sufficiently illustrated in the treaty of peace just signed at Versailles. True enough that this treaty has been assailed from every direction as a surrender to the spirit that controlled in the world that is dead, but such criticism seems to be unreasonable. Much as we might like it if the new world had brought with it a race of perfect men, the fact remains that men are mortal yet and that imperfection must mark all their work, and the hope which the treaty begets is that it shows indisputably that men, though mortal and doing imperfect work, have at last emphasized the essential truth which our Lord showed in His revelation of life. For the first time in any treaty between nations the principle has been declared that the welfare of each one is the personal concern of all the rest. This alone is sufficient ground for Christians to take courage as they read the treaty, nor need they be disturbed because much remains incomplete which they had hoped might be finished. For two thousand years the number of Christians in the earth has been steadily growing, and the compelling obligation of Christian principles in the life of individuals has been increasingly felt. But until now the principles which controlled the systems of the old civilizations have underlain the economic and political systems of the nations called Christian. At last the hour has struck and, whatever the future may hold, the building henceforth will be upon Christian and not pagan foundations.

**O**UR generation stands confronting new problems arising from old conditions—conditions which the last generation regarded as fixed and permanent. Every such new problem is added proof of the impossibility of any question affecting human life being solved finally except as the solution is in accord with the law of human life; hence Christians have no reason to be discouraged by the inevitable unrest of the present, since this follows because in the past all the factors in the equation were not taken into consideration. On the contrary, they have a right to meet the situation confronting them with joy. Our Lord declared in the beginning that separated from Him men could

## The Progress of the Kingdom

not create the beautiful things he showed them they were capable of producing. The time we live in is the time of fruition of men's efforts to create without regard to His warning and to have the good He showed without paying the cost. Christians may well see in the world's upheaval to-day the fulfilment of His word, and they may take courage from the confession implied in the treaty that men have learned from bitter experience that He is right. In this we have the surest promise of a better day.

Yet men are mortal still and though the dreadfulness of their suffering has wrung from them the confession that western civilization without Christ is the cruelest form of paganism, self-seeking and cupidity are as strong in human nature as they were in 1914. If we believe that our Lord was telling us the truth about human society and its development when He declared that a man cannot see the Kingdom of God until he is born again from above; then we know that if the new order which is made possible by the treaty signed at Versailles is to abide and grow until it finds perfect expression, this will depend on the fidelity with which the Mission intrusted to His Church is pressed. The whole world seems to have caught some glimpse of the glory which He suggested when He talked of freedom. Every nation seems to have learned something of what is involved in His revelation of the Father, but the world cannot follow Him except as mankind knows Him, and He must be made known in the way which He Himself has provided.

A THOUGHTFUL Japanese, declaring himself to be a Buddhist, said recently in a public address that in his thought no such thing as world civilization could be possible until mankind had a common standard of integrity and of morality; that for these Christianity seemed to furnish the only hope; and on this account he had for many years leaned towards Christianity, held back only by the dread lest it were too good to be true. This man voiced no doubt the thought of many thoughtful Orientals who have seen Him afar off. When they have the joy of knowing Him Who is the light of every man that cometh into the world, it will be because His Body, the Church, has brought them to Him.

If we are to embark on such an undertaking with reasonable expectation of good results, we must first of all make what we have got serviceable; that is, there must not remain one parish or mission which is not a source of strength, an added working force. No parish must remain whose presence in its community is not recognized as a definite spiritual and moral asset. The next step must be that we find out what is required to add to the strength and increase the usefulness of what is already being done. Then we must find out what our resources are and how to make them available. Having thus made the way clear we shall be ready to make our contribution of men and money to our brethren beyond.

The Nation-Wide Campaign provides the opportunity which will enable us to accomplish all these things, and the results hoped for will be assured, *provided the diocesan committees with faith and courage and industry perform the duties* they have assumed in His Name. Already the surveys which will reveal the conditions are well under way. The study of the results of this survey will inform everybody as to what are the conditions. The response that will be given when men and women are asked what they are going to do about it may be known in advance. Meantime men and women are making their prayers to God while they work. This will be a notable year in the annals of the American Church.



## THE SANCTUARY OF MISSIONS

### THE TRANSFIGURATION

**M**ASTER, it is good to be  
High on the mountain  
here with Thee;  
Here, in an ampler, purer air,  
Above the stir of toil and care,  
Of hearts distraught with doubt  
and grief,  
Believing in their unbelief,  
Calling Thy servants, all in vain,  
To ease them of their bitter pain.

Master, it is good to be  
Here on the Holy Mount with  
Thee;  
When darkling in the depths of  
night,  
When dazzled with excess of  
light,  
We bow before the heavenly  
voice  
That bids bewildered souls re-  
joice,  
Though love wax cold, and faith  
be dim,  
"This is My Son, O hear ye Him."  
—Arthur Penrhyn Stanley

### THANKSGIVINGS

**W**E thank Thee—  
That the children of  
Thy Church are bearing  
so worthy a part in making Thy  
Name known to all men. (Page  
503.)  
For the wonderful changes  
that are taking place in China,  
and especially in the old city of  
Changsha. (Page 537).  
For the help that is being given  
to the Indians who dwell in the  
wilderness. (Page 541.)

### INTERCESSIONS

**W**E pray Thee—  
To give wisdom to all  
who teach in the schools  
of Thy Church, so that the little  
ones who are entrusted to them  
may grow up in Thy fear and  
love.

To bless and prosper the work  
done in Thy Name in Saint  
George's Church, Cordova, Alaska.  
(Page 549.)

That the Nation-Wide Cam-  
paign may progress according to  
Thy will. (Page 558.)

### PRAYERS

**O** GOD, who on the mount  
didst reveal to chosen wit-  
nesses thine only-begotten  
Son wonderfully transfigured, in  
raiment white and glistening;  
Mercifully grant that we, being  
delivered from the disquietude of  
this world, may be permitted to  
behold the King in his beauty,  
who with thee, O Father, and  
thee, O Holy Ghost, liveth and  
reigneth, one God, world without  
end. *Amen.*

**A**LMIGHTY and Everlast-  
ing God, Who has prom-  
ised through Thy Son,  
Jesus Christ, to be with Thy  
Church to the end of the world,  
we humbly beseech Thee to pros-  
per this undertaking of Thy  
people for the good of Thy  
Church and for the advancement  
of Thy Kingdom. Strengthen us,  
we beseech Thee, O Lord, with  
the Holy Ghost, the Comforter,  
and daily increase in us Thy  
manifold gifts of grace. Enlarge  
our faith, enlighten our under-  
standing, and fill us with a hearty  
desire to do Thy Will. Especially  
we beseech Thee to give wisdom  
to those who are called to lead us,  
and to all Thy people a ready will  
to work together with love and  
zeal. And grant that all that we  
do may be so ordered by Thy  
governance that Thy blessing may  
rest upon our endeavors, to the  
glory of Thy Holy Name, through  
Jesus Christ, our Lord. *Amen.*





## Here and There with the Lenten Offering



*The Birthplace  
of the  
Lenten Offering*

*I*N response to requests from many parts of the country we are giving in the following pages some methods for arousing interest in the Lenten Offering for missions which rectors and superintendents of Church schools have found good.

The whole story of the Lenten Offering would require many volumes. From the \$200 given in 1877 by the children of Saint John's Church, Lower Merion, Pennsylvania, under the leadership of that man of glorious vision, John Marston, to the \$196,000 laid on the altar last Easter by children all over our land and abroad, it has been a tale of wonderful achievements, of an enthusiasm which swept through the Church like a flame. And the end is not yet. We are confidently hoping to pass the \$200,000 mark this year.

The best asset of the Lenten Offering, however, is not to be reckoned in terms of dollars and cents. It is, as we have tried to emphasize, the growing consciousness that an offering of money means an offering of self, if not in person, then through another, to hasten the time of the coming of the Kingdom of Christ on earth.



# THE PEACE CROSS

*Some of the boys of the National Cathedral School on the steps of the cross. The school is close by*



THE CAPITOL, WASHINGTON, D. C.

## AT THE NATION'S CAPITAL

*By Louise E. Rich*

**I**N Saint Alban's National Cathedral School for Boys in Washington we had been studying about the children of other countries and the work the Church was doing there, so the boys were tremendously interested. One day it occurred to me that they ought to have mite boxes. I went before the three classes in my department and told them about the large amount of money that was raised by the children of the Church each year for the children in our country and other countries who do not know about God. I told them there were thousands of children doing it and I thought it was a shame for us to be left out of it just because we were not a Sunday-school, and so I asked how many of them felt that they wanted to be one of those thousands of children who were doing this big thing.

In each class they rose to a man. No one wanted to be left out. So a boy was chosen as a representative from each class to write a letter to Bishop Lloyd and tell him that they wanted mite boxes, to join with the other children of the Church. These boys were only seven, eight and nine years old, and each representative wrote his letter himself, and read it before the class to be approved. Each boy in the class signed his name to the letter. After it was approved it was sent on to Bishop Lloyd, the president of the Board of Missions, who wrote each class the nicest letter in return.

The older class of boys in the Lower School felt badly at being left out, and so I asked for ten minutes and talked to them. They were just as enthusiastic as the others had been with it. Then a couple of the bigger boys in the High School wanted mite



## At the Nation's Capital

boxes. The chaplain's little boy, aged three years, also took a box.

Then they started in to get their money. The boys did all sorts of things. They did work for their parents and some of them got work from the neighbors. One of them took care of his baby sister every afternoon for a while. But every one agreed that it had not been work at all because they had had such a good time.

Every day there is a store at the school where candy, fruit and things are sold. Some of the boys decided they would not buy anything during Lent. It was pretty hard, too. Other boys took the money they had gotten at Christmas and put it in, and one little boy who was exceedingly naughty was offered a penny for each day he was good. Altogether he had seven pennies in his mite box, three of which were earned by being good for three days. I offered a prize of fifty cents for the one in each class who had the highest amount of money, and one dollar for the one who had the highest in the school.

Then we sent for THE SPIRIT OF MISSIONS. We were late doing that and to our great regret were only able to get two hundred and fifty copies. We could have sold six or seven hundred if we had had them. The boys just clamored for them, and we sent twice and could not get any more. The thing that appealed to the boys about THE SPIRIT OF MISSIONS was that they felt there were so many other people who would be just as interested and enthusiastic about doing things for the mission field as they were if they only knew about it.

They sold their copies with a vim and clamored for more. Then they decided that if one copy in a house would help somebody, twelve copies for the year would be a whole lot more valuable, so they got to work selling subscriptions and obtained thirty-eight.

When we first talked about it each class set a goal for itself. I impressed

upon them that we could not set an individual goal because that would not be fair and would not mean anything; that an offering was something you gave of your own free will and the amount was not what counted. They set a goal of twenty dollars a class for the three classes at first, and then as the reports came in of how much they were getting, each class raised their goal a little bit. Then they set the goal at seventy-five dollars for everybody, and as the excitement ran high they determined to get a hundred dollars. I really didn't think they could do it. Meantime they made it \$125 and I thought they were going a little beyond themselves. When it was counted and we found we had \$125 they were the most surprised youngsters you ever saw. They really did not think it possible.

Easter Monday we had the presentation service in the Little Sanctuary, the chapel in the school, inviting the parents and friends of the boys to come. While we were singing *Holy Offerings, Rich and Rare*, the boys marched in procession to the foot of the chancel and each one left his mite box there. We had talked about sending our money on prayer wings, each boy saying a prayer as he left his money. Of course I do not know how many did, but I really think some of them did.

An "all around" boy is good at everything. The boys went into this with the same spirit they go into their ball games. They worked hard and got there. They were of many different religious beliefs, Roman Catholics, Quakers and many others, and their parents were as interested as the boys themselves. Now the headmaster of the school says that because the boys were so enthusiastic this year over their first Lenten Offering, next year the whole school of a hundred and fifty boys may join it. And we hope to make our offering much, much more!



FOUR TONS OF NEWSPAPER!

## WHAT WILL IT BE IN 1930?

**F**OR the second time in two years the Sunday-school of the Church of the Holy Trinity, in the parish of Saint James, New York City, has received a certificate of honor for increasing its offerings to missions one hundred percent, advancing from an offering of \$124.20 at Easter, 1917, to \$583.53 in 1918 and again to \$1,172.98 in 1919, *without any increase in the number of pupils enrolled.* Such a rate of increase opens up an alarming prospect! By the year 1930 there will not be money enough in the United States treasury to supply the offering of Holy Trinity school if this keeps on. Something must be done to stop it!

Meanwhile it may be interesting to other schools to hear of some of the ways in which such a result was obtained. At the presentation service in the cathedral of Saint John the Divine,

New York, the beautiful banner presented by Calvary Church in that city for the highest percentage increase was awarded to Holy Trinity for an increase of 369 per cent. This year, although it seemed a hopeless task, the girls and boys went to work with a will under the leadership of the Reverend Ezra F. Ferris, Jr., and showed a greater actual increase by \$130 over last year than they made last year over the year before.

How did they do it? Well, just to mention a few of the means employed, the boys got busy at collecting newspapers and tin-foil and the girls gave a monthly reception. More than eight tons of newspaper were gathered and sold and five hundred pounds of tin-foil. Do you realize what it means to collect eight tons of newspapers? not to speak of the five hundred pounds of tin-foil. The load of newspaper you





THE CLASS WHICH HAD THE LARGEST OFFERING

see in the picture at the head of this article contains four tons. The boy at the right of the picture on this page was the first prize winner in the school and collected 4,100 pounds of that paper; the boy at the left of the picture was second with 2,873 pounds.

The girls gave a reception every month and made nearly \$150 by it.



THREE RECORD BREAKERS

Some of them sold *THE SPIRIT OF MISSIONS*, too. The girl standing between the two newspaper magnates in the picture sold sixty-one copies of the magazine, thus making over \$3.00 for her mite box.

The group picture shows the class which had the largest offering. They earned it in many ways; they took part in the preparations for the receptions, of course, they sold *THE SPIRIT OF MISSIONS*, calendars, photographs and metal polishing cloths, and in fact anything that came handy that people would buy.

Besides the work of the girls and boys direct gifts of money were received amounting to \$894.92. And to cap the climax, the offerings for current expenses have increased, so that Holy Trinity has solved John Bunyan's riddle:

"A man there was, though some did count him mad;  
The more he gave away, the more he had!"



# HOW OUR CHART WORKED

By the Reverend Floyd W. Tomkins, Jr.

**I** BELIEVE the chart we used in connection with our Lenten mite boxes this year is a good idea, and was to a great extent responsible for the splendid increase in our Easter Offering. The school, which contains about seventy-five pupils and teachers, gave \$172, as against \$75 the previous year.

Briefly, the chart is this: A large sheet of cardboard is ruled in one-half-inch squares. Each column is to represent five cents added to the mite box, and is plainly marked at the top "5c," "10c," "15c," etc., up to \$3.50 or whatever the ideal of the school may be. The horizontal rows represent the individual boxes. These are numbered "1," "2," "3," etc., to correspond with a number on each box given out on Quinquagesima. Do not use the child's (or teacher's) name; it might prove embarrassing in some few cases. The numbers furnish sufficient identification for those who want to call attention to their progress (which most of the children do), but at the same time remove the suggestion of personal pressure.

How did it work? The absolutely essential thing is a *chart-man* who shall *always* be on hand at least eighteen minutes before school each Sunday to receive the children's reports and to mark up the chart. An older boy is a good one to choose, but only one who can be absolutely depended on to take pride in the job; otherwise, better have no chart. The children are told to report each Sunday before school to this chart-man the total in their boxes to date. He indicates this amount by pasting a red star in the square under the proper column and in the row bearing the child's number. And have *plenty* on hand, two or three dozen boxes ahead, for they go at a

	5c.	10c.	15c.	20c.	25c.	30c.	35c.	40c.
1								
2								
3								
4								
5								
6								

THE CHART

*This is not a copy of the original chart but a diagram to show the way in which it was arranged.*

great rate. We used gold stars for 50c, \$1, \$1.50 and \$2, and let the children themselves, when they had earned them, stick them on the chart; this might be done with special ceremony during the closing exercises! The red stars will have to be stuck on by the *chart-man* or you will never get through. And even he can only stick on one at the time of the child's report, and must later spend thirty minutes to two hours necessary to fill up the rows out to that latest star.

Why does it work? Because it gives a visible evidence of how the boxes are filling up. That is the point to keep before the children—those lengthening rows of stars show how the nickels are filling our boxes, and how far short we are from our goal. The leader must continually call attention to this and must supplement it by telling about what the nickels will go for and by having selected children tell the school what plans they are using to earn their nickels and dimes and quarters. Keep the offering before their minds, by using the Chart to keep it before their eyes, and the children's natural generosity will do the rest!



SAINT PAUL'S CHURCH SCHOOL, MARION, OHIO





INTERIOR OF SAINT PAUL'S CHURCH, MARION, OHIO

## WHEN WE OPENED OUR MITE BOXES

*By the Reverend C. Bertram Runnalls*

**T**HIS is the simple story of an unexpected surprise which came to the fifty children in the Church school of Saint Paul's parish, Marion, Ohio. We have not always been as enthusiastic about giving as we are today. In the days gone by we had been content "to do as well as last year", but now we have a new vision. With the frequent and fervent appeals from the great world war, we began to realize the meaning of self-sacrifice and secured a new sense of joy and satisfaction. Today we are well-nigh convinced that "it is more blessed to give than to receive."

During the past three years our offerings have increased 800 percent, so that instead of sending to the Board of Missions a real *mite* of twenty-five dollars, we have this year sent in the goodly sum of *one hundred and seventy-five dollars!* And to our sur-

prise our offering for "current expenses" was the largest ever known in the history of the parish, which covers a period of many years.

How did we accomplish this splendid advance in missionary giving? First of all I am going to ask you to take a good look at the picture on the opposite page. We will select one or two children from each row and call upon them to tell us what they did. Beginning with the front row, the fourth boy from the left, a lad of six, gave every Saturday afternoon to selling eggs, and together with his brother, who stands almost immediately behind him in the fourth row, secured the goodly sum of twelve dollars, thereby attaining a complete tie of six dollars apiece. Number eleven in the row worked equally hard but in a different way and secured a well-earned dollar by cleaning the cellar for

## When We Opened Our Mite Boxes



SAINT PAUL'S CHURCH, MARION, OHIO

his mother and occasionally selling a basket of drop cakes to a neighbor.

The second boy in the second row (from left to right) was the champion worker of his class. By a systematic giving up of candy and moving picture shows on the one hand, and by an energetic selling of pop corn and a running of daily errands on the other, he secured the remarkable sum of \$17.36, which is an unusual offering for a boy of ten. In the same row, standing next to each other, are two sisters, who earned \$20 by selling doughnuts and taffy.

In the next or third row, the first boy at the left gave most of his spare moments to selling cakes and cookies and thereby secured \$7.36. The girl in the middle of the row has recently lost her mother through the ravages of influenza and being the elder sister of the family she has inherited the full responsibility of the housekeeping. Her time after school was fully occupied, but in spite of these hindrances she managed to secure \$2.10 for her mite box. The second boy from her is one of our choristers. Upon open-

ing his box we found a number of pennies, nickels and dimes, amounting to \$2.00, received for cleaning the cellar, mowing the lawn and running errands for his mother. Lent is quite an expensive season for his parents, as all four of their boys are in the Church school and each one is eager to have an equal amount in his offering. Two places to the right is a girl who has the good fortune to have a father who is a good gardener. Every year he saves the seeds from his asters, and by selling them at five cents a packet she earned \$6.75.

Now comes the fourth row. The first boy divided his earnings with his younger brother and gave for his share the goodly sum of \$4.66. Two sisters in this row worked like Trojans throughout the entire six weeks of Lent, earning the remarkable offering of \$30.35. For three entire days of each week of Lent the elder of these sisters baked and sold cakes and rolls of every description, the younger helping as her school duties permitted.

We have now climbed to the top of our human pyramid and have only a little space left to finish our story. One of the boys in this row brought in an offering of \$24.75, earned in a variety of ways. Among other things he secured thirty-four subscriptions to *The Witness* in the parish; he fired the furnace in the church—a task which meant rising at 4.30 every Sunday morning during the entire winter months; and during the last week of Lent he sold Easter cards and small picture postcards of the church. Another boy in the row took orders for a large soap house.

Such, my friends, is the story of the Easter offering of Saint Paul's School, Marion, Ohio. Of course we are all proud of it, and we are not at all modest in saying so, but our success has in no way blinded our eyes to the fact that this is a very normal feat and could be accomplished and excelled by any school of the same size.





WHERE THE LENTEN OFFERING HELPS  
IN THE PHILIPPINE ISLANDS

*The "gollong-gallong," or cable bridge over a mountain torrent; a favorite playground for the boys at Alab*



WHERE THE LENTEN OFFERING HELPS  
IN ALASKA  
*Archdeacon Stuck baptizing a baby in an Indian camp*





WHERE THE LENTEN OFFERING HELPS  
IN PORTO RICO  
*Children in our Church school at San Juan at play*



WHERE THE LENTEN OFFERING HELPS  
IN THE HAWAIIAN ISLANDS  
*Girls in Holy Cross School, Lahaina*





WHERE THE LENTEN OFFERING HELPS  
IN THE SOUTHERN MOUNTAINS  
*Boys who go to a Church school in West Virginia*



WHERE THE LENTEN OFFERING HELPS  
IN JAPAN  
*Students at a Church hostel in Tokyo*





WHERE THE LENTEN OFFERING HELPS  
IN THE SOUTH

*Boys of one of our Church schools for Negroes gathering their crops*



WHERE THE LENTEN OFFERING HELPS  
AMONG IMMIGRANTS

*These little ones in a strange land appeal to us. Let us help them to grow into good Americans*





THE BANNER CLASS OF SAINT PAUL'S

## "WE DON'T GET; WE GIVE"

What can be accomplished along missionary lines by systematic Sunday-school training is seen in the recent record of Saint Paul's Sunday-school, Pawtucket, R. I., of which the Reverend Roberts A. Seilhamer is rector.

**S**AIN'T PAUL'S Sunday-school, Pawtucket, with an offering for general missions of \$1,000 this Easter, set a new high record for the diocese of Rhode Island, being the first school to ever reach four figures. For the third year in succession the school established a new record, not only for the total offering, but probably also for *per capita* giving, the total enrollment of teachers and pupils being 289. The actual offering this Easter was \$1150.15, but \$150.15 over the announced goal of \$1000 was devoted to special objects.

Saint Paul's has quadrupled its missionary giving in three years. In 1916 the amount was \$255, the highest ever reached. For 1917 the goal was set at doubling this, and although the ranks of those who said "It can't be

done" were large and noisy, the offering that year was \$610. Then some enthusiastic souls proposed \$1,000 for 1918, but the superintendent set the mark at \$800, and the amount given was \$850. For 1919 the goal was set at \$1,000, with the result above noted. For 1920 the goal is \$1,200, and unless signs fail the school will attain its objective.

These achievements have been produced by creating a live interest in the Church's missionary work. Money and missions go together, it is true, and too often missions has only meant raising the former. But if a proper interest is created the money will come of itself. Four things have been found helpful in securing and maintaining this interest. First, the setting of an ideal, or goal. The amount

## Saint Paul's Sets a Record

aimed for should be high enough to call for stimulated effort and yet not so high as to be unlikely of attainment. Great care should be used in the setting of the goal, which is based on what the school *ought* to do if proper pains are taken. Secondly, enthusiasm from the top to the bottom, from the superintendent to the smallest kindergarten child. And this enthusiasm must be felt at the top before it can permeate the school. Under this heading a good-natured rivalry between classes is worth while. Some contend that rivalry is a bad thing, but the effects have been entirely helpful in this school. The third element in maintaining missionary interest is a school atmosphere, where the em-

phasis is put always upon doing for others. The favorite and classic story in this connection in Saint Paul's concerns a meeting between one of its small scholars and a member from another school. The other little girl told about all the things they had received in the school at Christmas, and then asked, "And what did you get?" The Saint Paul's youngster replied promptly, "We don't get; we give." Create that atmosphere, and giving is easy. Saint Paul's interests itself in other objects than missions, for one thing maintaining two French war orphans.

And the fourth and most important contribution to interest is education. To do away with the idea that Lent is the only time to think much about missions, five Sundays at various times in the year are set aside as Missionary Sundays, when the lesson subjects concern some field of the Church. To make the subject of support concrete and to appeal to the imagination, often lantern slides showing the actual work done are used. This makes the missionary appeal definite, a living thing. Then, too, the school has the motto "No Sunday complete without a word on missions", and if the superintendent fails to live up to it at any session it is considered a great joke that he has overlooked it.

And in passing it may be well to remember that this missionary stimulation bears its fruits not merely in the present but will doubtlessly show results in future years. The educational work makes for intelligent and interested missionary Church members when those now being trained in the Sunday-school take their places in parish life. Those boys and girls who have experienced the joy of sharing in the recent missionary activities and achievements will need no urging to support the Church's work of conquest in later years. Neither will they have to be acquainted with the supreme importance of the Church's



THE MUSICIAN

*This boy has made the largest missionary offering in Saint Paul's Church School for the last three years.*

## Saint Paul's Sets a Record



THE CANDY-SELLER

*This boy sold 1,200 bars of candy in earning his missionary offering.*

missionary task, for all that educational work will have been done in youthful years.

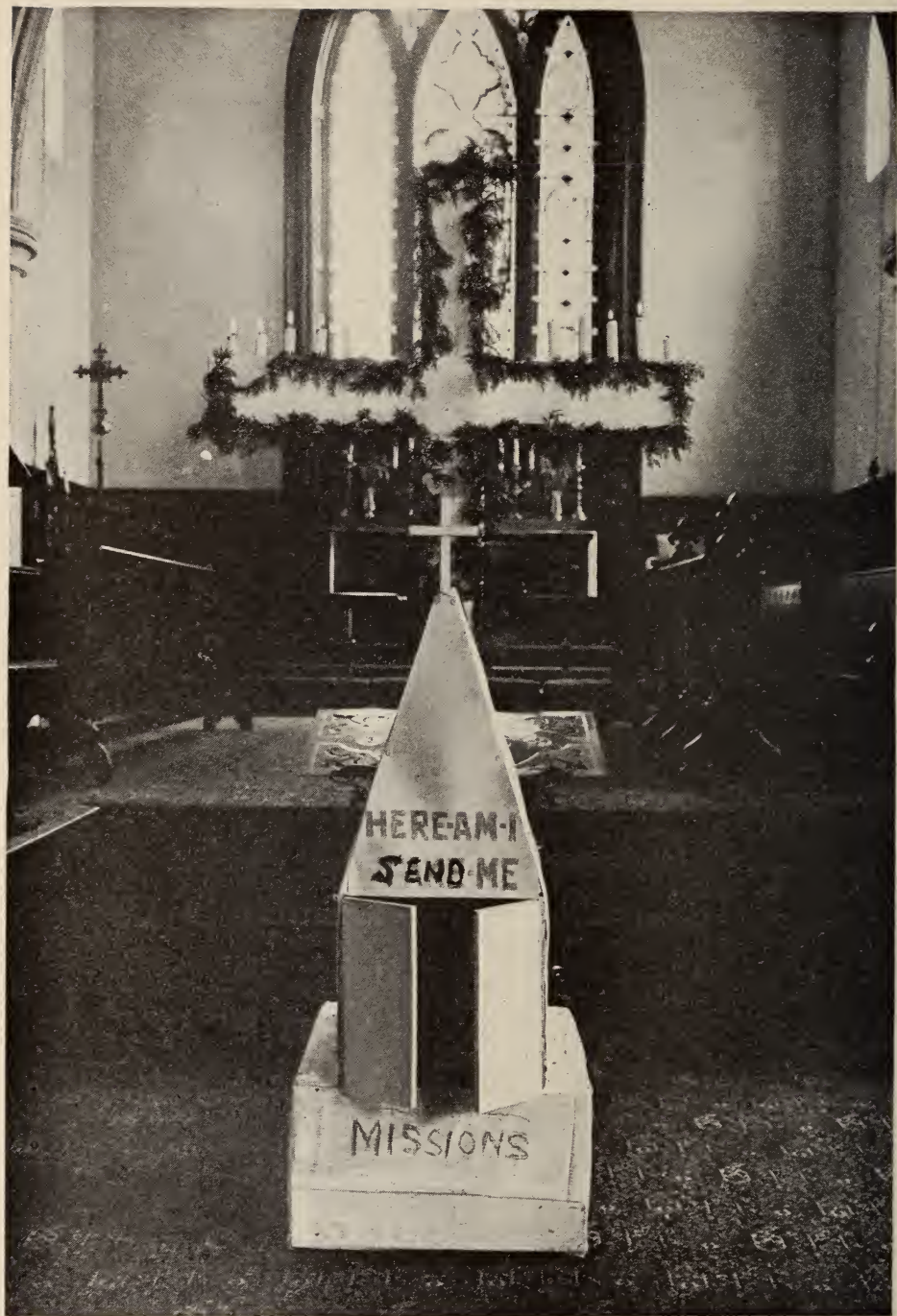
With a proper interest, the raising of the money takes on many forms, and despite the hard work involved all seem to enjoy the task. The emphasis is placed upon all the money being earned, instead of coming directly from the pockets of either parents or

scholar. This emphasis of working for the offering leads to great variety and ingenuity in money-raising plans. The work is not confined to Lent, although the larger proportion is acquired at that time. Although a few entertainments and sales are held, the profits from these represent less than ten per cent. of the total. Among things sold and the profit given for missions are the following: Gelatine, orange marmalade, cookies, fly-swatters, Church calendars, junk of all kinds, Christmas, Easter and birthday cards, candy, tatting. Two classes made about \$25 each in various sales. Other means are errand-running and the doing of odd jobs. Some classes take a penny offering each Sunday for missions; the whole school gives one cent for each birthday every member has had.

The highest individual offering has for three years been given by a boy who is an exceedingly able musician, who has given an annual piano recital, his offering for 1919 being \$35.61. One noteworthy exploit was that of another boy, aged nine, in grade II, who had an offering of over \$11, earned by selling 1200 bars of candy. The average, however, was uniformly high, only seven scholars having an offering of \$10 or over. The class that led was the Compass Class of young women, whose amount was \$180. The primary, comprising grades I-II, gave \$104, largely due to the achievement of one catechism class whose share amounted to \$50. The Temple Branch, another class of young women, gave \$100. Fourth place went to a class of young men, the Friendship Class, whose offering was \$75. But the giving was extremely good throughout the entire school, only four of the twenty-eight classes failing to exceed their record of a year previous.

So much for the past. Saint Paul's, Pawtucket, is already thinking about that goal of \$1200 for 1920!





THE DESIGN IN THE CHANCEL

## BLESSING THE MITE BOXES

THROUGH the kindness of the rector of Christ Church, New Bern, N. C., the Reverend Daniel G. MacKinnon, S.T.D., we are enabled to give our readers an account of two beautiful services held in that parish. In this historic old parish every effort is made to put the emphasis on the spiritual side of the Lenten Offering, and the children are made to understand that their offering means "an offer to go, if not in person, then through one of our representatives, to extend the Kingdom of Jesus Christ."

On the afternoon of Quinquagesima Sunday a service for the blessing of the mite boxes was held in Christ Church. The school, carrying its class banners and headed by the vested choir singing *Fling Out the Banner*, marched from the parish house to the church. The mite boxes had been arranged in the shape of a large cross in front of the chancel, and around this the choir and children of the school knelt while this prayer was said:

**O** LORD, we beseech Thee favorably to hear the prayers of these children who call upon Thee in this house which is called by Thy Name; and as they give themselves to the work of Missions during these Forty Days, keep them, O Blessed Spirit, in Thy fear and love. Bless and set apart these Lenten mite boxes from all worldly and carnal use, and may they become a sacred treasury in the hands of these children for the extension of Thy Kingdom, to the glory of Thy Blessed Name, through Jesus Christ Our Lord. *Amen.*

After this each pupil was called by name and presented with part of the cross (a mite box) to carry during Lent.

To educate the children of the Sunday-school in missions, a special card system for attendance at the children's Lenten services on Friday, and at the

Sunday services, was used with splendid results. Each child is given a card which is signed for each service and deposited in a box at the door of the church. These cards are known as "Honor Records".

On Easter Day another large congregation gathered to take part in the service for the return of the mite boxes. In order that the children might better understand the purpose for which their offering was to be used, an elaborate design had been prepared and placed in the chancel, consisting of a large cross, a church and a missionary treasury made of wood, painted and decorated with flowers. The doors of the church stood open and on the steeple were the words, "Here am I, send me". On the missionary treasury, which stood beneath the church, was the word "Missions". To the arms of the cross were fixed a number of candles, one for each class.

Two schools, those of Christ Church and All Saints', marched in procession round the church, headed by the choirs. The first honor pupil of each class carried the class banner; the second honor pupil lighted the class candle as they reached the chancel. As they passed in front of the chancel, each child placed its mite box, by way of the open doors of the miniature church, in the missionary treasury.

Then the rector told the children the meaning of the design. He explained to them that the candles and flowers on the cross represent the light and life that the Cross of Christ has brought into the world; the church with its open doors gives a welcome to all, and to all an opportunity for service; the base of the design, the missionary treasury, shows the agency by which our gifts of self and money may be used to extend Christ's Kingdom. The whole service gave to many a new meaning for the word "missions".





PART OF THE CHURCH SCHOOL OF CALVARY PARISH, NEW YORK

*Calvary Church school has a fine record. The banner to the left is the property of the school and means that for the three years 1915-16-17 the school had the largest offering in the diocese; the next is the banner of the school; the third was given to the school for the largest per capita offering for 1917-18-19, and the fourth is the new banner just received for the largest offering in the diocese for 1919*





THE LENTEN CHOIR OF TRINITY CHURCH, ASHEVILLE, N. C.

## CATCHING THE VISION

*By William M. Redwood*

*Superintendent of Trinity Sunday School, Asheville, N. C.*

**B**Y way of preface let us draw two pictures—the first dating back to last September when our school was running practically one hundred per cent. strong in the matter of attendance, with almost every teacher and nearly every pupil keen to be recorded “present” each Sunday and all anxious to help to “carry on”. With a well-organized corps of teachers and scholars classified into a properly graded school, prospects seemed bright for a winter of good work and we were encouraged to make big plans for

Advent and Christmas, Lent and Easter, for after some years of hard work and thought our school had “Caught the Vision” and we thought we saw ahead prospects for the best year and the biggest work in its history. For a month all went well, and our attendance showed 198 present during the first part of October; we had undertaken for a year the support and education of a little Armenian orphan girl; were also sending money to China, besides contributing each month to the support of our good

## Catching the Vision

missionaries here in our own mountains. Suddenly, overnight as it were, all was changed. The influenza ban was put on and our church and school closed for seven weeks. We reopened on the second Sunday in Advent, with fifty present. Our Advent offering was a failure, as was, in some degree, our attempt at a Christmas entertainment, and although our attendance had worked up to nearly one hundred, parents were still afraid to let their children come out or go into crowded rooms, and low spirits and blue Sundays seemed to prevail everywhere. Then, to cap the climax, the influenza again broke out and our health authorities again closed churches and schools for several weeks—another set-back.

Second picture—on the threshold of Lent and with only fifty pupils present at the second reopening of our school. Something had to be done! Our two hundred Lenten boxes were sent to us (we have long since ceased to call them mite boxes, for the smallest child in our school can tell you that a mite is too small to give to God, and besides it is beggar's money and we don't give to God in that spirit). We had a frank heart-to-heart talk together. Sixty-six boxes were distributed, and we faced our Lenten opportunity.

The children's Lenten Choir, composed of thirty-five little girls and boys, undertook to practice weekly and furnish the music for the Lenten week-day services, and this they did both well and faithfully throughout Lent. These children sang really well and looked like the little cherubs that they are, as the picture will show.

Our best Lenten offering prior to 1919 had been \$114, so, all things considered, it was decided that if we could reach this amount this year we would be satisfied. It was decided to apportion this amount among the several classes in order to create a spirit of friendly rivalry, and as each amount

was read out a little hand would be raised and a little voice volunteer to raise the amount apportioned by a few dollars additional. Even in the primary department (3 to 6 years of age) when \$14 was apportioned them, one little boy asked to make the amount \$15. This little incident was recited to the remainder of the school and each class caught the spirit and promptly raised the amount apportioned. Verily, a little child did lead them in setting the example.

Did we raise the amount? We did. And how did we do it? We just kept everlastingly at it. One class of girls made choir vestments and washed and ironed the vestments for the choir and gave the money they received toward our Easter offering. Some of the children made and sold cake and candy, and some split kindling, carried in coal, minded smaller brothers and sisters, sold eggs, milked the cow and delivered the milk, ran errands, did odd jobs, sold old books and clothes, gave half of allowances and several other ways. Did we raise the amount? Can you fail when you throw your whole heart and soul into reaching a goal like this? Not much! One boy, whose uncle is a missionary in Alaska, said: "When Holy Week came, I saw I did not have enough, so I got my mother to advance me \$3, and I paid her back in eggs from my chickens."

So in our Sunday-school Festival on Easter afternoon we had a beautiful service in the church and placed \$250 as our Easter offering at the foot of the beautiful cross in the chancel, as well as many beautiful flowers, which we took afterwards to the sick. Our rector, Mr. Clark, and his good wife, whose class made one of the largest offerings, seemed so happy that the joyous Easter Day brought to us all fresh inspiration in our work, and after all, in closing this article, we feel that we can truly say "*Finis coronat opus.*"



THE "BLUE TEAM" WHICH WON THE BANNER

## AND SOME AN HUNDREDFOLD

*By the Reverend Arthur W. Farnum*

**S**AINT JAMES, Hendersonville, North Carolina, is a parish with ambitions. It tries to do what it undertakes thoroughly. Until only recently largely dependent upon outside aid, it is now striving to show what it can do as a source of supply to the Church, in return for the Church's kindness to it while still in swaddling clothes. Saint James's is apportioned \$100 for General Missions. On Sexagesima Sunday when the mite boxes were distributed the rector appointed four captains to "choose up sides" in the school, with the understanding that each team was to make a strenuous effort to raise twenty dollars. As this worked out there were eight pupils to a team, with the twenty children in the kindergarten to fall back upon in case one of the teams failed to raise its quota. The sum asked of the children was eighty dollars.

At this point the rector's work ended. He seemed to have touched

the right button to put the machinery in motion. The children simply got to work. By the second Sunday in Lent the full quota was raised. Food sales on Main Street seemed the most popular method of raising the money. The parish had simply caught fire with missionary enthusiasm, and soon parents were as excited as the children. The children's Lenten Offering became the leading topic of conversation. Would the Green, the Blue, the Purple, or the Brown team win?

On Easter Day when all returns were in it was discovered that the "Blue" team, whose captain was an eight-year-old boy, had won the contest and raised \$91. The kindergarten children, who had not been asked to raise any specific sum at all, raised more than the quota of one of the teams in the main school. One girl turned in \$31 from the proceeds of candy which she made and her brother—also a member of the school—





#### THE "GREEN TEAM"

*One of these girls had \$33 in her mite box*

sold at a boys' boarding school which he attended as a day pupil.

The total offering was \$310.27. Our enrolment is exactly sixty. If all of our clergy knew the joy of this sort of work and could see its effect

on the parish I venture to say that many more children would learn the joy of work for Missions and the Church of the future be thereby strengthened, as they grow up to be leaders in their generation.



THE "PURPLE TEAM"



THE "BROWN (KINDERGARTEN) TEAM"



THE PARISH CHURCH OF SAINT CLEMENT'S, MASSEY, MARYLAND

## EASTER ADVENTURES

*By the Reverend C. R. Birnbach*

*Rector of North Kent Parish, Diocese of Easton*

**A**N unusual winter had just gone by, bringing mild weather, a frightful death rate from influenza and many interruptions of services from all sorts of causes. The number of communicants had dwindled down considerably and so had the attendance at services. "Are we not at this time at least going to reach up to giving our apportionment for missions, when for a number of years we have been in the delightful habit of overpaying it?" This was the question that worried the rector most magnificently as he arose on Easter Day at 4 a. m. After dressing, attending to the horse and break-

fasting, he started at 6, driving past his parish church and the village of Massey for the Chapel of the Holy Cross at Millington, arriving there a little before 7 to give the janitor orders for ringing the first bell, for the whole parish on Sundays depends on the correct time carried by the rector. At 7.30 there was a celebration of the Holy Communion, with fifteen communicants and the offering of \$6.15. Then a hasty retreat to the rectory beyond Massey to feed some sitting hens, and off again to the parish church near Massey for Sunday-school at 9.30. There were seventeen present and an



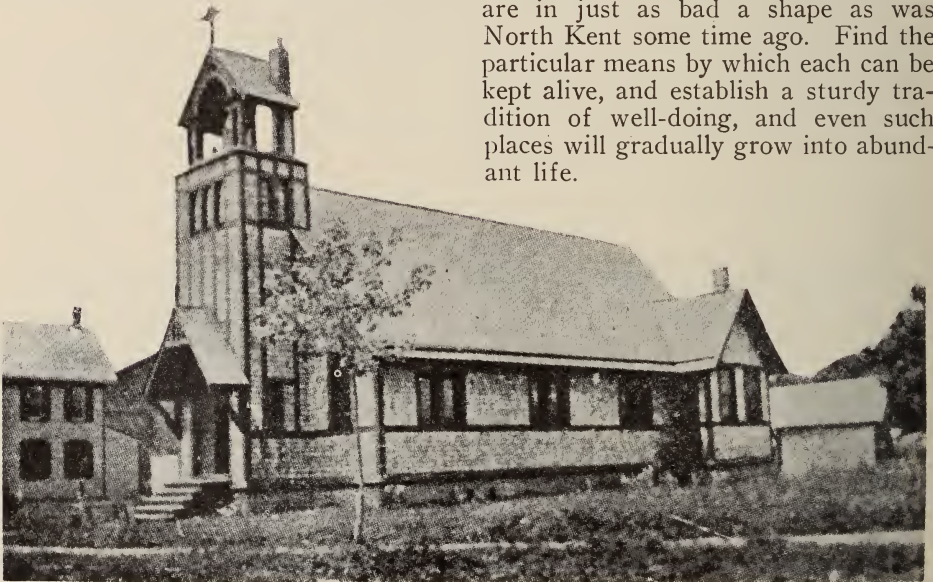
## Easter Adventures

offering of \$34.91. Immediately after this came Holy Communion and sermon at the parish church, forty people present with thirteen communicants and an offering of \$48.62. As soon as possible dinner at the rectory, then another drive to the chapel at Millington for Sunday-school at 2.30, when there were fourteen present and the offering amounted to \$32.91. Evening Prayer and sermon at the chapel, with nineteen present and an offering of \$11.89, finished the day. Following the tradition of the parish, all offerings on Easter Day go to missions.

Returning home—and deservedly tired—the rector wondered how it was possible that after so many distressing experiences it had been possible that the offerings that day amounted to \$134.48—increased a few days later to \$137.00. North Kent parish had been apportioned \$68.00 and now had given more than double what was expected of it. There would be nothing remarkable about this if the rector were a dashing young man, coming into a virgin field where he had only to come and see to conquer. But the

rector is really of mature age and his field shows all the beauty and all the drawbacks of a colonial parish. It has had to be kept from dying for the last fifty years, and for the next ten or twenty it will have to be nursed back to vigorous life. This hard work was most faithfully begun when, some thirty years ago, the Reverend Albert Ware took charge. He was one of the most faithful pastors in existence and a financial genius. He is now the beloved rector-emeritus. Conditions in his day must have been most difficult here, but he faithfully made his way through all, teaching his people that it is wrong to apply Easter offerings to the payment of debts, but that as God showed His unselfishness most powerfully on Easter, so we must follow in His steps by giving every cent offered on the altar on that day for the spread of the Kingdom.

Why am I writing all this? If we expected to do our big things only by the aid of our big parishes, the Church at large would not be one-half as strong as she is now. For there are small parishes, plenty of them, which are in just as bad a shape as was North Kent some time ago. Find the particular means by which each can be kept alive, and establish a sturdy tradition of well-doing, and even such places will gradually grow into abundant life.



CHAPEL OF THE HOLY CROSS, MILLINGTON





EASTER MONDAY EGG HUNT

## HOW WE KEPT LENT

*By the Reverend Richard Cox*

WHEN I came to Saint Paul's parish in Manhattan, Kansas, in January, 1918, I found that there had been no Church school for over four years, so I at once began work to arrange for one. In February I started with some dozen children, some of whom were the families of army officers at Camp Funston, which is about twelve miles west, whose wives and families were rooming in Manhattan. These left gradually and now we have only children belonging to the town. Before Lent I told the children that I hoped to see each one with a mite box which they were to try to fill, so that they could have a part in sending the Gospel to those who could not altogether pay for their own priest. Every cent was to be earned or a result of self-denial.

Some of the children put in *all* of the weekly allowance they received

from their parents. What they would have paid for going to the movies, or what they would have spent on candy or another luxury, was put in. Most of them took some of the Lenten copies of *THE SPIRIT OF MISSIONS* and sold them to people in as well as outside of the Church. The first fifty soon went, and a second fifty also went, and then I had to order a third fifty, which also went in like manner. One girl sold no less than sixty-six copies, and said they went like "hot cakes". Two friends ran a race to see which would have his box full first. Two children at their father's suggestion began to rid the church lawn of dandelions at ten cents a bushel. It was not long before these two had a bushel basket full, as they were in great profusion. Basket after basket was filled, so when Easter Day came and the boxes were counted it was found that



THE DANDELION DIGGERS

one headed the list with \$5.14, while the other came second with \$5.02.

The result of this Lent in this parish of Saint Paul's is that the children have learned to earn for the Church in order that the Church may be extended. Twenty new annual subscribers to THE SPIRIT OF MISSIONS

have been secured. One hundred and fifty copies of the Lenten Number have been circulated in the parish. New subscribers to *The Living Church* and *The Witness* have been secured. Some children worked at home and were paid by their parents, who naturally were interested.



*Working in the Garden*



*A Girl Who Sold Sixty-six Copies of  
THE SPIRIT OF MISSIONS*



# SOME OTHER PLANS THAT WORKED WELL

## IN IOWA

**T**HE Sunday-school of Saint Paul's Church, Des Moines, was reorganized last January and made a fine showing last Lent. The rector, the Reverend Elmer N. Owen, says that this was owing to the work of an energetic and devoted superintendent. The superintendent, Mr. C. Ray Brand, refuses to take any credit for it and says it is all due to the good teachers he has gathered about him. When asked about his methods, Mr. Brand said, "I can tell you in a very few words. We just told the children we wanted them to raise at least \$2.00 apiece, and if children are enthusiastic in their Sunday-school—which we do our best to make them—it is a very easy matter." Probably the truth of the matter is that Saint Paul's has a good rector, a good superintendent, good teachers, and a fine lot of Sunday-school children. That is a plan which would work anywhere.

## IN SOUTHERN OHIO

**I**N the Church of Our Saviour, Cincinnati, the following plan was used: A large map of the United States, about seven feet by twelve, showing in outline the dioceses and missionary districts, was hung on the wall of the Sunday-school room. In the proper spaces were written in large figures the amount which the Board of Missions, as the representative of the Church, had promised to send to each district and diocese. It was assumed that this Lent the school would make an offering of \$100 for missions, and this sum was divided so as to give each diocese and district its proper proportion of this amount. These figures were written in red under the appropriations of the Board. For in-

stance, the amount appropriated to New Mexico was \$10,000. The school's share of that was reckoned at fifty-eight cents. The figures for the foreign districts were placed around the edges of the map.

The children were told that they owed these amounts to the individual districts and dioceses. They had little wooden barrels given to them to collect their money in and brought it in each Sunday. It was collected and reported by classes and each class was allowed to choose what it would pay off. When a payment was completed a line was drawn through the figures. Of course the children were enabled to work intelligently by hearing stories of the different fields.

The plan worked very successfully. The goal set was passed by nearly fifty per cent.

## IN MASSACHUSETTS

**T**HE Reverend Charles E. Jackson, rector of Ascension Church, Fall River, has found the value of an apportionment system in his Sunday-school. The officers and each department pledged themselves to raise a certain amount for missions; in almost every case the apportionment was met, and in some considerably exceeded. A definite plan has led to concrete gains.

The motto of the parish, calling every member to a deepening sense of personal responsibility in building up the Kingdom of God, makes it necessary that as many people as possible read *THE SPIRIT OF MISSIONS*. The rector finds it best to have copies of the Lenten Offering Number sent from the New York office direct to every home in the parish. This plan secured the entrance of our missionary magazine into every home so that the task of securing subscriptions was an easy one.





# THE FOREIGN SECRETARY AT CHANGSHA

*The workers and vestry of Holy Trinity Church, Changsha, welcoming Bishop Roots and Dr. Wood.*

# WITH THE FOREIGN SECRETARY IN HUNAN

*By the Reverend Arthur M. Sherman*

EVER since I came first to China in 1899 the province of Hunan has been a place both fascinating and hopeful. It was then a sort of Thibet or Afghanistan, barred to foreign residence and Christian propaganda. Occasional travelers passed through the province under strong guard of soldiers, once in a while a distributor of Christian books and tracts managed to get through unharmed, and one intrepid missionary lived for a while on the Sian river on a houseboat, but no foreigner was allowed to rent or buy property and the courageous travelers who risked their lives in passing through the province were only borne with because of the strong pressure from Peking, due to a fear of foreign governments. The foreigner and everything he might bring to Hunan was hated and feared. The most vile and venomous charges were hurled against him and his religion. Pictures, tracts and booklets circulated about the province, and from Hunan were sent to other provinces, picturing the foreigner as engaging in many hideous and hateful practices, worshippers of a great hog. No wonder the foreigner was hated and feared beyond words. Much of the calumny was probably based on a wilful misrepresentation on the part of a few better informed yet hostile souls—but the effect of it was a Hunan where no foreigner's life was safe. And the Hunaners, proverbially among the bravest, strongest, cleverest people of China, were separated by self-erected barriers from the rest of mankind long after the other parts of China had been opened.

This was the Hunan I first knew when I came to reside in the neighboring province of Hupeh twenty years ago—a veritable giant's castle where

all sorts of dreadful things might happen and where lived the giant everyone feared and hoped might be destroyed.

The longed-for has now happened. Hunan was opened by foreign treaty after the Boxer war. Mission Boards, watching and waiting and praying for years for an opening in Hunan, began slowly to move their workers into this new and promising unevangelized section with its twenty-two million people.

Now for nineteen years missionaries have been at work in Hunan and the stories of Christian progress which have come to us from this anti-foreign, anti-Christian center have seemed too wonderful to be true. We have heard confirmed the reports that the people are remarkably intelligent, earnest and capable and that they were ready to co-operate with the missionaries in a way which held out a promise that Hunan would before long be far ahead of its neighbors who had received the Gospel many years before them.

When the opportunity came for me to go with Dr. Wood and Bishop Roots and party to see this land of amazing change, it was too good to be lost. In the first place we traveled by the new railway—in itself a most remarkable thing—and in a private car. This had been placed at our disposal by Dr. T. C. Yen, vestryman of Saint Paul's Cathedral, Hankow, a son of one of our first Chinese priests, now the director-general of the Hankow-Canton Railway. On arrival at the East Station in the capital city of Changsha the first thing we saw was the Yale University of China, with its well-kept grounds, the beginnings of its attractive building scheme and its splendid, up-to-date \$400,000 (Mexican) hospital. Its staff of experts led



us through this impressing place up to the roof where there was a meeting of the Board of Managers which had been convened to greet Bishop Roots, a newly-elected member. This Board of Managers in addition to several foreigners is composed of some of the leading Chinese gentlemen of the city. Here these Chinese leaders were not only tolerating the coming of the foreigner, but co-operating to help forward the work he came to do. And we found this co-operation extended to social welfare work throughout the city, even the Chinese women working hand in hand with foreign ladies in the improvement of civic conditions.—a situation unheard of in many a Chinese city where missionaries have been much longer resident.

The view of the city from the flat roof of the hospital gave tangible evidence of the new Hunan. Here was a city with church spires against the sky—here were mission schools and residences—here were large foreign business houses along the river—at our feet the great modern hospital and the college buildings. One might have been looking at a city where Christianity had been actively at work for centuries.

Then we passed on and through the gates into the city, through the narrow crowded streets until we reached our own Church compound. It was a genuine pleasure to see the church in full view of the street behind an open iron fence instead of hidden behind the usual high brick wall. The cruciform building of brick and cement is a memorial of the late Robert Treat Paine of Boston and is a solid and substantial witness to the message the Church is bringing to Changsha. Nor is it an empty witness, as we saw at the Sunday morning service next day. In addition to the boys of the Ingle School and the girls' school a regular congregation nearly filled the Church, which has a seating capacity of about seven hundred. Both Dr. Wood and

the bishop spoke to the congregation. It was a great disappointment to all that the missionary-in-charge, the Reverend Walworth Tyng, had had a serious breakdown in health and was sent away to Kuling the day we arrived, but it was a pleasure to meet the other workers, Deaconess Stewart, the Reverend Messrs. Cary Fang and Leighton Yang, to feel their enthusiasm and earnestness in their work as well as to see the evidence of the good results of it on all sides.

It was a most interesting congregation built up during nineteen years of faithful, hard work. Some of them had been brought in during the early days when the Reverend Hwang S. Chang and the Reverend A. A. Gilman had been the missionaries at this advance post; some had been brought in through the Church schools; some had recently become inquirers as the result of the week of evangelism just passed. And some were Boone and Saint John graduates who had gone to Changsha for business or for professional reasons, and were now with their wives and families giving their help and hearty support to the work of the Church. Before and after the service, as we met individual members of the congregation, one had the feeling that the Church had its roots deep and strong in the city of Changsha. It was good to meet the fine-spirited and forward-looking men who comprise the vestry. The church building was given them, but they had furnished it, putting in pews, organ, electric light, Bibles and Prayer Books.

We had heard from several sources that the Hunaners are naturally more religious than the people of Hupeh and we were impressed with that fact on the occasion of a visit to one of Changsha's larger temples. One does not often see worshipers in Wuchang temples in any large numbers, but here we saw them so earnestly intent on their devotions before the different shrines that the presence of the for-





THE BOY SCOUTS OF SAINT JAMES'S SCHOOL, CHANGSHA

eigner was a matter of indifference to them. It was a good and hopeful thing to see this religious earnestness. One missionary in the city told me that the Hunaners are much more zealous in Church attendance than Christian Chinese in other places and that a better class of people have entered the Church.

One incident in our visit was an occasion of special pleasure to us. An elderly Christian woman confined to her bed by illness had expressed a desire to see Bishop Roots and Dr. Wood before they left and we stopped in to see her on our way out of the city to look for a new site for our schools. Her house was one of the better-class houses in the city, spacious and clean, with a well-kept flower and pleasure garden in the inner court. She told us of her joy in becoming a Christian and the difference it had made in her life. Before her conversion she had been a zealous Buddhist and her religion had had first place in her life. And now that she followed Christ it was still supreme. We were told by others of the good works which had followed and her service as president of the

social service league of the ladies of Changsha. One could not help but feel that if the Church had done nothing more than to lead this one zealous soul to find Christ its work would have been worth while. But we returned with the feeling that much more was being accomplished in Changsha and that the outlook is bright and encouraging.

For the present a dark cloud rests on the city and provinces. For nearly two years it was the battlefield for the opposing forces of North and South China and now it is under the military occupation of the North. Soldiers were everywhere and on all sides we heard of their evil deeds; theft, arson, rape, and pillage. Life, honor and property all were unsafe. The woes of Belgium and Servia have been re-enacted here. The normal activities of the people are at a standstill, hoping and waiting for the overthrow of the military and the establishment of a peace-bringing government. In the meantime the Church goes on uninterruptedly in its work and its hopeful outlook toward the future.



THE CHURCH AMONG THE KAROC INDIANS  
*Our missionary, the Reverend C. W. Baker, and daughter starting on the trail*





THE RANGER'S STATION AT ORLEANS

## THE CHURCH AMONG THE KAROC INDIANS

*By the Reverend C. W. Baker*

**N**ESTLED amid the mountains of Northern California, one hundred miles from the railroad and the outside world, is the Church of the Holy Spirit, which ministers to the Karoc Indians of the Klamath River. A tourist who ventures into this isolated but beautiful valley would probably be surprised to hear the church bell ringing out its summons to the worship of Almighty God, but this is a sound the Indians, half-castes and the few white settlers of Orleans, Humboldt County, have learned to love and listen for, especially on Sundays. The little shingled church with its bell-tower stands on a commanding hill, the most prominent building, as it should be, as you drive into Orleans over the only road communicating with the outside world, or as you ride towards Orleans over the mountain trails. How proud the Indians

are of their church and all it represents to them!

The Church began its work among the Indians of the Klamath in July, 1912, when the Reverend John E. Shea and his wife were sent by Bishop Moreland to Happy Camp, about sixty miles up the river from Orleans. Previous to this time Bishop Moreland had made a trip into this district, coming from Hoopa to Weitchpec by boat down the Trinity River, and then over the narrow trail on horseback to Orleans, where he held services and baptized a number of Indians. On the first Sunday in July, 1912, Mr. Shea held our first service ever read in Happy Camp, and while there baptized a number of children. The people of the village would have been glad to have him remain, but the headquarters of his work was to be at Ileece Bar, an Indian village about thirty-five



## The Church Among the Karoc Indians



FOUR GENERATIONS

*Sandy Bar Bob, his daughter, granddaughter and great-grandchild—four generations of Christian Indians*

miles down the river, where there was a house provided, which had been formerly occupied by two field matrons in the government service, who were Churchwomen and did excellent work among the Indians. Here Mr. and Mrs. Shea remained for a year and a half, the Indians soon learning to love them and to look to them not only for spiritual guidance, but for bodily comforts and healing as well. Then these devoted workers came down the river another fifteen miles and settled at Ten Eyck, near which place were two Indian villages now almost deserted, Ishi Pishi and Cotameen. Here they labored for a few months, when they again moved down the river to the Ranger's Station, about four miles from Orleans, from which place they finally moved to Orleans, since which time it has become the headquarters of the work among the Indians on the river. Our Church is the

only religious organization here, so that the Indians are not confused by the picture of two or more religious bodies each claiming to be the true Church.

In the fall of 1915 work was begun on the building in Orleans, and on the Third Sunday after Trinity, 1916, the little church was consecrated by Bishop Moreland, assisted by the late archdeacon—then rector of Christ Church, Eureka—the Reverend John Shurtleff, and the missionary. The names of the donors on the certificate of consecration were P. L. Young, H. C. Chester, Sandy Bar Bob and Peter McClellan. At this time a class of eleven was presented for confirmation. In September of that year Mr. Shea resigned and went to Virginia, and the work was without a clergyman until June, 1917, when the writer took up the work at the call of the bishop, who had the welfare of these isolated people very much at heart.

Orleans was at one time the county seat of the large county of Klamath, but it has long since lost all semblance of such distinction, and now consists of two stores, a hotel, school house, government ranger station, and four dwellings. It is at the end of the stage road from Eureka, a road which has been built only about six years. Previous to that time the only mode of travel was on horseback and all freight was brought in by pack mules over the narrow trails. Although to most people it sounds like the "jumping off place", yet it is a distributing point for a large district, and so quite a busy place. To Orleans come the Indians and settlers for twenty to thirty miles around for mail and supplies, so that you daily see the saddle animals and pack mules tied to the hitching rails, and the Indians and settlers enjoying the touch with "the world" with which they come in contact probably only three or four times a year. Almost daily pack trains, numbering from two or three to thirty mules, start out for



THE SNOW-CAPPED MOUNTAINS ON THE ROAD TO ORLEANS

some point in the mountains, loaded with flour, sugar, furniture, agricultural implements and other supplies.

Here the missionary and his wife live and work. They are physician, surgeon, nurse, scribe and magistrate to these poor and otherwise neglected people; no doctor nearer than ninety miles by road, or thirty miles by rail, and, measured by financial ability, they might as well be a thousand miles away. The "parish" is quite extensive, beginning at Happy Camp, about sixty miles up the river, and then forty miles on down to the mouth at Requa. But this last portion is very difficult for the missionary to reach and he has been able to make only one trip down part of the way. On that trip he found he was the first minister of any kind to visit the people, and, except for a baptism performed by the bishop many years ago, as he was making the trip

from Hoopa down the river in a red-wood canoe to Requa, no religious service has ever been held in that district. Then there is also to be added about twenty miles up the Salmon River. In all this 140 miles there are only about twenty-five miles of road; the balance is reached by narrow mountain trails, rough, steep in places, and at times dangerous; sometimes you are riding down by the river, sometimes one foot is hanging over the brink with the river eddying and swirling one hundred or three thousand feet below. For this work the Woman's Auxiliary of the diocese of California has provided two saddle animals, a horse and a mule, which are indispensable. Over these trails the missionaries ride, bringing spiritual light to these red children, and ministering to them in other ways as well, carrying





THE WAY THE MAIL COMES TO ORLEANS





### THE PARCEL POST CHURCH

*So called because nearly all the shingles and furnishings were brought in by parcel post*

clothing and food and visiting the sick, dispensing medicines as they ride. Daily dispensaries are held at the home in Orleans as well. In fact, it is almost necessary that one be at home to care for the sufferers who daily come for medicines or aid of some kind. The medicines are provided by the government, but the food and clothing—especially the clothing—are furnished by the kindness of the guilds and auxiliaries of the Church.

All supplies must come in by parcel post, as freight rates by auto trucks are prohibitive. To reach Orleans from any direction at least one mountain of 3,000 feet or higher must be crossed. In summer the trip can be made by auto from Eureka in one day, but in winter it takes two days of hard traveling, part of the way by four-horse stages. To reach the Southern Pacific the other way, it takes two and a half days, summer or winter, and in winter at least seven miles of that must be made on skis, *the pack mules wear-*

*ing snowshoes.* Is it any wonder we do not get out often, or that the majority of the Indians have never been out, never seen a railroad train, a street car, the ocean or a ship!

The present missionary has more than 700 names on his register, and



### THE RECTORY—BY COURTESY

*Miserably inadequate and may be needed by the owner at any time*

## The Church Among the Karoc Indians

there are still many to be added as he can visit them in their mountain homes, many of them far from the trails and difficult to find. In the Orleans district he has 360 names, and of these more than 200 are baptized, showing the work the Church has done and the response of the Indians to Her teaching. In the Weitchpec district, where so far very little has been done, there are only about fifteen baptized in all the 300 and more, and most of these by the present missionary.

The Indians of this district have had no educational advantages in the past, and consequently few of them can read or write, but those of the younger generation are responding well, and many of them are very bright pupils in the lower grade schools maintained by the state. Some of the older ones are able to go out to the high schools and make very creditable showing by the side of the white children with their better advantages. As a class the Indians are a moral people, where they have not been corrupted by the white miners who first came into this country in '49. Their love of home and family is very touching and sincere. A service flag with twenty-three stars (twenty-two blue stars in the white field, and one gold star in the border for one boy who made the supreme sacrifice) hanging on the wall of the church, witnesses to the patriotism of the young men of the district. Tuberculosis and other diseases have menaced the Indians, but their physical condition is improving, although the full-bloods are rapidly disappearing, due to the fusing of the natives with the whites who are coming in and settling the country. The occupation of the men is confined to farming their little flats, packing and guiding for the settlers and tourists, mining on rather a small scale, and laboring wherever they can. A few go out at different times of the year to work in the lumber camps and mills.

The older women make the beautiful Indian baskets, fast becoming a lost art, as the younger generation will not learn basketry. These baskets were originally their cups and dishes. They gather the materials at certain times of the year and then weave them into beautiful designs, which they sell, and this is often the only means of securing money to buy food and clothing.

Regular services and Sunday-school are maintained at Orleans in the pretty little "parcel post" church, so called as most of the furnishings and finishings and shingles were brought in by parcel post. The land on which it stands was given by an old Indian, Fanny Bacon, who lives in a little cottage back of the church, of which she is very proud. At present the only building we have is this little church. The great need is a parish house or community hall, where we can gather the Indians for social and intellectual uplift as well as for Church work. Now we can only meet at the school house and that is not always available. With the generous supply of reading matter sent us by the Church Periodical Club, we should have a reading room where the people could come to read, or look at the pictures, which the older Indians enjoy so much. A rectory is also needed, the small cottage which the missionary rents at present is hardly adequate and even that may be required by the owner almost any time for his storekeeper.

The Mining Company has given a piece of land large enough for a rectory and the very necessary corral and barn for the saddle animals and for a community hall. We are planning to build a barn this spring, as we will soon have no place to shelter our faithful saddle animals. Buildings are scarce in Orleans, and lumber can be procured only in the winter when the small saw mills, owned by the settlers, can be run by water from the mountain streams.



#### FANNY BACON AND HER HOME

*Fanny Bacon, an Indian, gave the land for the church. She is very proud of her little house*

Thanks to the junior auxiliaries of the Church, the children of Orleans have had merry Christmases, and next Christmas we plan to hold festivals at Somes Bar and Weitchpec, where they have never been held, and at Martin's Ferry, where a celebration was held one year. To see the bright eyes and eager faces of the children, old as well as young, at this great annual festival, would well repay those who send presents for these Indian children, who know nothing of the joyous Christmastide of the outside world with the wonderful toy and candy shops, as well as the happy gatherings. But the children of the Sunday-school can tell you the Church seasons and that for which they stand as well as many other things a Christian child ought to know. Our great hope and the reward for the work done will show best in the next generation when the children of today, with secular as well as Christian edu-

cation, become the men and women of tomorrow.

This work among the Karoc Indians of the Klamath River is an "all round" work, it is social service as well as religious work. The Indians must be taught how to live sanitarily as well as morally; the two are inseparably bound together, as Church workers have found the world over, and so the missionaries must be prepared to instruct these poor people who have so few of the advantages which the person "outside" looks upon as the bare necessities of life in all lines. To do this successfully the missionaries should have every possible aid in buildings and equipment. This is true not only in Orleans, but in every field where the Church sends Her workers. God grant that Her children who have every advantage will remember these children of the wilderness and those who labor among them!





SAINT GEORGE'S CHURCH, CORDOVA, ALASKA

## SAINT GEORGE AND THE DRAGON

ON Easter Sunday Bishop Rowe consecrated Saint George's Church, Cordova, Alaska, which has grown out of the clubhouse for men known far and wide as the Red Dragon. The Red Dragon is a household word to all friends of the Alaska mission. When the Reverend E. P. Newton went to that field in 1908 he was struck by the need of a place where the men who were pouring in to augment the construction force of the Copper River Railway at Cordova could spend their leisure free from the objectionable surroundings of the saloons and dance halls with which the place abounded. The plan met with instant approval. A house was built and the missionary, having in mind the future church which was to be called Saint George's, from a natural association of ideas named his club the Red Dragon. It was a picturesque name, but could there have been a greater misfit? An authority on folklore tells us that the dragon has always been a symbol of "a power for evil; a greedy withholder of good things from men." Fortunately the Red Dragon rose superior to its name and proved itself a power for good and a dispenser of the things which make for cheer and helpfulness and right living among young men.

From the first Bishop Rowe had planned to have a church at Cordova as soon as one could be built. Until this was possible services were held in the clubroom, which was transformed into a chapel by the removal of a screen which hid the chancel. The Reverend Eustace P. Ziegler took charge in 1909 and has remained there ever since; the beautiful new church of Saint George is the outcome of his faithfulness and zeal. On the morning of Easter Sunday the weather was perfect and everyone in town turned out for the service of consecration. In his



sermon Bishop Rowe paid a tribute to the life and work of Mr. E. C. Hawkins, chief engineer of construction of the Copper River Railway, in whose memory the church was erected.

The plans for the new church were drawn by Mr. Ziegler and carried out by Mr. Bartley Howard. People of all creeds contributed to the building fund, the Kennecott Copper Company making a generous contribution. The architecture is very pleasing; the exterior is stained dark brown with moss green roof; the interior is of fir, paneled in oak finish. The altar piece, a copy of *The Descent from the Cross* by Rubens, was painted by Mr. Ziegler. The pulpit is dedicated to the memory of Mrs. George C. Hazelet, one of the early members of the congregation. The bronze bell and cathedral chairs are memorials of generous friends in the States.



## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

We are indebted to Mrs. Frank A. Ellis of Denver for the following interesting account of good work done in Colorado:

**I**N a recent number of *The Witness*, Bishop Johnson took occasion to commend the good work done in the Sunday-school of Saint Barnabas, Denver. During the past six years the offerings of this school for missions have totaled \$2,200. As the bishop said, if every Sunday-school in the diocese were equally zealous the whole apportionment of the diocese would be oversubscribed. Being superintendent of the school, the editor of *THE SPIRIT OF MISSIONS* has asked me to write a few words about the methods we employ.

Seven years ago we adopted first and second class banners, awarding them on Easter Day at our festival service in the afternoon to the two classes having the highest average per member in their mite boxes. This year we set \$2.50 for our school average and obtained \$3.84.

The missionary spirit has thus been a growth, reaching its highest expression in this year's offering, which is the largest in the history of the school and \$400 more than it was seven years ago. We include regular missionary instruction in our curriculum, hold two missionary festivals at Epiphany and Whitsuntide, with special missionary programmes, and the school is taught about the Board of Missions and its work, where it is and what it does. Our children are given the privilege of voting as a school where the greater part of their missionary offerings shall be sent. The children have many ways of earning money for their boxes and willingly make sacrifices to do it. The older girls made and sold such things

as candy, orange marmalade and fancy articles, washed windows and gave little entertainments just before Lent. The boys emptied ashes, took care of furnaces and chickens and sold eggs, etc.

At the beginning of each Lent, the school, as well as each class, sets an average and chooses a motto—then we all work hard to attain the average and try to live up to the motto. From Bishop Brent's saying: "A missionary is the greatest candlestick of God in the world today," we chose our motto, which was "We will keep the candle of God burning."

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In sending us the following letter from Mrs. J. F. Droste, the wife of our priest at El Coto, Porto Rico, Bishop Colmore says: "This mission is composed entirely of poor people. Their offering of \$31.67 is a remarkable one and represents the hard-earned small amounts of every child in the school."

**T**HE fifth anniversary of the laying of the cornerstone (April, 1914), was celebrated by presenting *Lady Catechism* and *The Child* and some recitations. The chapel was filled to overflowing, many had to stand outside and see what was going on by peeking through the slats. The presentation of the mite boxes was part of the programme. The boys of the senior class gathered them. Two girls opened them, counted them, and I registered the contents, which were put into the regular alms basin and presented. I quickly added my columns up and had the pleasure of announcing the good news to the large assembly. It was the climax of enthusiasm when they heard that the total was not only more than last year but much more!

We are going to work hard in 1920 to beat our present Lenten Offering.





SNOWMEN IN JULY IN SOUTHERN BRAZIL

## SUMMER IN FEBRUARY

*By Archdeacon Cabral*

A year ago Bishop Kinsolving of Brazil appointed the Reverend Americo V. Cabral missionary archdeacon. His especial work is the care of the Mission in the Mountains and the rural work at Viamao. We are indebted to Archdeacon Cabral for this glimpse of his work.

**U**NDER the name of *Missão Ser-rana* (Mission in the Mountains) our Church maintains a work of evangelization up on the eastern part of the plateau that runs from left to right of the state of Rio Grande do Sul. We have four places of preaching up there, namely, Lageado, Casinhas (residence of our lay-reader, Mr. Oliveira Muniz), Boavista and S. Francisco de Paula. This last is the most important. Here the *Capella da Bençam Divina* (Chapel of Divine Blessing) is erected. The generous offerings of native Church people ren-

dered possible the purchase of a spacious wooden building on the main street and the subsequent adaptation of this property to the needs of worship. They are now collecting funds to build a tower where they can place a sonorous bell to call the country people far and near, scattered among the green and undulating fields of the upland, to come and hear the preaching of a message. They are certain not to return empty, but rather to carry much of value away.

The Church work is steadily being pushed on down to the plains. In this



CHAPEL OF THE DIVINE BLESSING, SAO FRANCISCO DE PAULA

part of the country which borders on the Atlantic ocean, the Gospel is now periodically preached in several places, the most important at present being the villages of S. Antonio Patulha and Tramandahy. In Tramandahy (a seashore town of 600 fishermen and 1,000 visitors, city people, during the bathing season) the work is possible only in the summer. I spent the entire month of last February there with my family, giving services twice a week with very good attendance. The services were held in my ranch, in a hotel hall and in the missionary tent, the gracious gift of the Woman's Auxiliary in the States. The tent was very much appreciated, and we hope to see it rendering still more valuable service during the bishop's visit next summer to S. Antonio, where we have not yet a place of our own for Church work. The services in this village have been carried on at the *Intendencia* (town hall) with the attendance of the chief authorities and leading persons, many of them having profited by our services at Tramandahy.

Now two words about my visits to the appointed parishes:

Preachings			
last			
April			
St. Gabriel..	3	Attendance	700
Bagé .....	10	"	2,070
Pelotas ....	6	"	1,565
Rio Grande.	6	"	1,500
<hr/>		<hr/>	
25		Total..	5,835

All along the line of preaching stations there were in attendance many who were strangers to our Church and who were for the first time awakened to the call of a Redeemer. There are many heartbroken persons, seeking in vain for light and consolation; many more that are living for the pleasures of the day, not to mention the large number of those who are deluded by the vagaries of spiritualism. For all these, Christ crucified, newness of life, free Salvation, are terms of a new language. Pray for us and for them that we may give them the plain Gospel of free Salvation. So shall you be partakers of our joy hereafter.

## NEWS AND NOTES



### A NOTABLE ACHIEVEMENT

THE two hundred pupils of the Sunday-school of Christ Church, West Haven, Connecticut, under the leadership of the Reverend F. S. Kenyon, gathered an offering of \$654 in their mite boxes, a sum sufficient to pay the whole missionary apportionment of the parish for the year. The three children in the picture averaged over \$28 apiece, and earned it all themselves. The boys of another class gave \$100, also from their earnings.



IN the Sunday-school of All Saints' Church, Minneapolis, the scholars were organized into "A Children's Crusade for Christ's Church", marching a mile a day in service for Christ and His Church, and giving a penny for every mile they marched, the length of the crusade being one hundred miles. This plan was originated by the superintendent of missions in the Sunday-school, Mrs. John K. Raglan, and resulted in an extra offering over and above the Lenten mite box offering of more than a hundred dollars.

THE counties of York and Lancaster, Pennsylvania, combined for a presentation of their Lenten Offering in Saint Paul's Church, Columbia, on the third Sunday after Easter. Twelve parishes were represented. Special trolleys, automobiles and trucks brought those who could not come by railway. Headed by the combined choirs of a hundred and fifty voices, the long procession of clergy and schools marched from the parish house to the church singing *Stand Up, Stand Up, for Jesus*. At the close of the service it was announced that the united offerings amounted to \$1,373. It was an impressive occasion, unprecedented in that locality, and it is hoped to make it an annual event.



GRACE CHURCH, Grand Rapids, Michigan, sent in a splendid Lenten Offering of \$739.46. The rector, the Reverend G. P. T. Sargent, says this was due to the fine *esprit de corps* of the school. The ideal placed before it was an offering of \$600, which was apportioned among the classes. Each more than attained its goal. The largest offering of a single class came from one of twelve girls whose age averaged twelve years and amounted to \$84.86. The rector says, "Don't think our offering was entirely one of effort. Self-sacrifice played a large part. Our slogan for Lent was 'No movies, no chewing gum, no candy!' This was kept faithfully by many of the young people. It was truly said by one of us that Grace Church school could boast of no idle talent."



ON June third Bishop and Mrs. Morrison, of Duluth, celebrated their golden wedding anniversary. The twenty-third annual convention began on that day and after the opening service all present proceeded to the



Guild Hall to offer their congratulations to the bishop and Mrs. Morrison. The hall was effectively decorated with a profusion of flowers, and Mrs. Morrison wore her wedding veil and white satin gown of fifty years ago. The Reverend J. W. Brown, on behalf of the diocese, presented a free-will offering of more than a thousand dollars in gold. The whole Church will want to share with the diocese of Duluth in thanks for the many years of devoted service that Bishop and Mrs. Morrison have been enabled to give and in good wishes for the future.

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**R**ECENTLY there appeared in *THE SPIRIT OF MISSIONS*, under the title of *Books versus Bullets*, an appeal from the Reverend William Wyllie for literature for his mission in Santo Domingo. Mr. Wyllie wants to thank all those who responded. He says, "Twice in the past week I have had to hire a carriage from the post-office to my house to carry the literature home that came in response to that appeal. 'It pays to advertise!'"

\*

**M**UCH sympathy is felt for Dr. C. S. F. Lincoln, of our Shanghai mission, in the sudden death of his wife. Dr. and Mrs. Lincoln and their children were in this country on furlough and were staying in Baltimore, where Mrs. Lincoln died on June 30th, after an illness of only two days' duration. Those who had the privilege of knowing her will realize what her loss means to her family and large circle of friends. Miss Williette W. Eastham was a native of Virginia and a graduate of Bryn Mawr and the Philadelphia Training School when in 1902 she volunteered for educational work in China. Shortly after her arrival in the field she married Dr. Lincoln, but always retained her interest in the missionary work in which she was so effective, although family cares prevented her taking an active part in it.

**T**HE Reverend Isaac Parkin, our veteran missionary in Lehigh, Oklahoma, writes that he has had a very fine phaeton buggy presented to him, but the cost was so high that his friends could not buy the harness also. He would be very glad if some one could send him a second-hand harness, and also a fly-net for his horse, as the flies are a torture to any animal in that hot region. He says, "As automobiles are getting to be so much in vogue, I thought perhaps some one might have a set of harness, also fly-net." Will any one who can assist Mr. Parkin in this way communicate with the Reverend Francis S. White, Domestic Secretary, 281 Fourth avenue, New York, N. Y.?

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**T**HE thirteenth annual convocation of the district of Cuba was held in the cathedral, Havana, June 18-19. The opening service and practically all the business were conducted in Spanish. All but one of the clergy of the district were present. One Cuban deacon, working in a very small country place, reported 137 baptisms. The Very Reverend G. B. Myers and Mr. W. L. Platt were elected as delegates to the General Convention, with the Reverend H. B. Gibbons and Mr. E. G. Harris as alternates. The Woman's Auxiliary reported a United Offering of \$348, a larger sum than that raised heretofore by any foreign district.

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### A CORRECTION

**I**N an editorial in the June issue of *THE SPIRIT OF MISSIONS*, the splendid achievement of the laymen of Sioux Falls in raising an endowment for All Saints' School was spoken of as being done on behalf of *Saint Mary's School*. Saint Mary's is of course our boarding school for Indian children. We trust that in time it will also be financed in the same generous way.



WILLIAM C. STURGIS, PH.D.  
*Educational Secretary of the Board of Missions*

## The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y., floor by floor and department by department.

### VIII. THE OFFICE OF THE EDUCATIONAL SECRETARY

THE fourth, fifth and sixth floors of the Church Missions House are almost altogether occupied with business which has directly to do with the Board of Missions. Until recently, much space on these floors was occupied by other Church organizations not officially connected with, though closely allied to, the Board. Having visited the fourth floor it is interesting to note, as we return to the elevator, that the room to the left (in the northeast corner) is occupied by the secretary of the House of Deputies (the Reverend Henry Anstice, D.D.) and is the official headquarters of the custodian of the Book of Common Prayer, the Reverend L. M. Robinson, D.D. Dr. Anstice has been in the Church Missions House ever since it was built and no visit would be complete which did not include meeting him in his office.

Reaching the fifth floor we find that, as with the fourth, it is with one exception occupied with the Board's work. The room to the left as we leave the elevator is the office of the American Church Building Fund Commission (the Reverend Charles L. Pardee, D.D., secretary), which has been of untold help to many parishes and missions both at home and abroad. Dr. Pardee is always happy to receive visitors.



### A CORNER OF THE LIBRARY

Immediately in front as we leave the elevator is the entrance to the offices of the educational secretary (William C. Sturgis, Ph.D.). Dr. Sturgis's department occupies the entire northern half of the fifth floor.

Passing through the first room, in which samples and a limited supply of all Board publications\* are kept, and where the inquirer may receive much information as to the plans for and scope of the educational work, we enter a room which is given up almost entirely to the care and handling and storage of lantern slides. This is one of the most interesting and far-reaching phases of the Educational Department. Illustrated lectures have been prepared on most of the fields in which the Church has undertaken definite responsibility. In most cases the slides are made from pictures taken by one or another of our missionaries, and the typewritten lectures sent with the slides are carefully revised from time to time. In this way the average man in the parish is given interesting material in a form which he can easily adapt to his particular need. Any parish owning a lantern and planning ahead by correspondence with the educational department, or one of the depositories for slides, can take its members for a journey round the world, visiting our missions and showing them some of the many noble works which we as a Church have been privileged to accomplish. The illustrated lecture is one of the most practical ways of proving to the individual parishioner that his prayers, his work, and his gifts are really needed and are used to good purpose.

To meet a special need, Dr. Sturgis has had a number of fifteen-minute lectures prepared for use especially in Church schools. In this way the children can be given a glimpse of the Church at work in other lands, without interrupting the usual sessions of the school.

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\* Aside from the list of leaflets published in *THE SPIRIT OF MISSIONS* month by month, a catalogue issued by the Educational Department gives a complete list of books, lantern slides and supplies sold or loaned by the Board of Missions. This catalogue is sent free upon request. Address the Educational Department.



## With the Foreign Secretary in Hunan

Information regarding any or all of these lectures may be had from the educational department or from any one of the following centers, where duplicate sets of many of the lectures can be procured: Boston, Mass., Miss Helen N. Mower, 1 Joy Street; Washington, D. C., Reverend W. C. Hicks, 1311 G Street, N. W.; Atlanta, Ga., Mrs. I. H. Noe, 254 Gordon Street; Cleveland, O., Mrs. R. W. Woodroffe, 8644 Euclid Avenue; San Francisco, Cal., Reverend F. H. Church, 1217 Sacramento Street; Denver, Colo., Reverend H. R. A. O'Malley, 2540 Williams Street. (Denver serves Arizona, Utah, Wyoming, Colorado, Western Colorado, New Mexico.)

Passing through this second room we come to Dr. Sturgis's private office on the left (the northwest corner of the building) and to an anteroom of the same size to the right. This last is used as the office of the librarian, and is the room from which the library is entered. The four rooms so far described occupy what used to be the offices of the Church Periodical Club—that Church organization which has been of so great value both at home and abroad.

The library occupies the central portion of the northern side of the building. It is the room formerly used by the Daughters of the King. About five thousand volumes dealing with missionary and kindred subjects are here for reference, and many of them may be borrowed either in person or by mail. Beside these books, the library contains the current issues and back files of Church periodicals and of many missionary publications.

For those who wish to do any work in the library Dr. Sturgis has had ample table room arranged, while lights have been placed in sufficient numbers to make every portion of the room and alcoves of practical value. When next you come to the Church Missions House save time to visit the library and to study its arrangements.

Save time also to visit the room which is next to the library in the north-east corner of the building—this is the room occupied until recently by the central office of the Girls' Friendly Society—in which are assembled many interesting and instructive articles peculiar to one or another part of the world where the Church is at work. As the mission study book, as the lantern slides, as the general volume or publication tells a thrilling story, so does the article which has actually been sent from the field. Any museum is fascinating in its interest—the missionary exhibit is more so. Side by side with the evidence of ignorance and cruelty, of filth and disease, of sin, we are shown compelling evidence of wisdom and kindness, of cleanliness and health, of goodness—and all the result in the Providence of God, of the work of the missionary.

The above are some of the activities and interests of the educational department. There are many more. Dr. Sturgis, as educational secretary, in addition to addresses and lectures in many places during the course of the year, corresponds with men and women in all parts of the Church. Every year he must arrange an entirely new course for mission-study classes, senior and junior. New classes must be formed, old classes must be revised and encouraged. Individual and collective inquiries must be considered and answered—and no two inquiries are exactly alike.

The educational secretary is interested in the work of information and instruction. The success he has attained is due not only to his own consecration and that of his co-workers, with their intelligent use of the equipment included in the educational department, but also to the co-operation of many diocesan and parochial educational secretaries, many of the clergy and mission-study-class leaders, and many an individual who makes his prayer that "all men everywhere" may seek after Christ and find Him.

## THE NATION-WIDE CAMPAIGN

**W**HAT the Nation-Wide Campaign means to the General Board of Religious Education and the Joint Commission on Social Service, as well as to the Board of Missions, was vividly described at a recent conference of Every-Name and Nation-Wide Campaign committee leaders of the diocese of New York and representatives of these three federal boards, in Trinity Church House, New York.

"The fact that one-half of the boys and girls of this nation are growing up without any religious influence, Catholic, Protestant or Jewish, should scare most of us and make some of us ashamed," declared Dr. William E. Gardner, secretary of the G. B. R. E. "What kind of a coming generation will America have with such a proportion of it ignorant of God? The world's troubles need a Christian consciousness. The greatest missionary force in the Church is its youth, the 500,000 children who attend its schools each Sunday."

Outlining the financial problems of the seminaries and other Church schools, which the Nation-Wide Campaign is expected to solve, Dr. Gardner said that the high cost of living has greatly decreased the number of theological scholarships, making it impossible for many desirable youths to study for the priesthood. The Campaign will play an important role in helping to establish schools of religion at various state universities similar to the one the State of Ohio will start this fall, he said. The public schools are not being overlooked either, he pointed out, for this September the Church will inaugurate special courses in religion in the Toledo public schools, similar to the Gary system.

"Less than one-fiftieth of the Church's communicants know anything about the Joint Commission on Social Service because it has no funds to convey the information to them," the Reverend Charles E. Hutchison, speaking for the Commission, told the conferees. "Leadership, study and publicity are needed to arouse the Church to its responsibilities for the social ills of the day," he continued, in urging interest in legislation. "It is all right for the Church to get into politics, if it gets in on the right side," he said in telling how a certain bill in the New Jersey legislature was named "the bishops' bill" because sponsored by the Episcopal and Roman prelates of the state.

"The Church shares the responsibility for the growth of the Industrial Workers of the World in the lumber camps of the northwest, because no effort was made by any organization except that one to provide any amusement for the men," he declared. "The I. W. W. appealed to the lumberjacks not because they especially liked the organization's teachings, but because they had nothing else to interest them and were practically outcasts of society."

Lack of any national or diocesan programme in the building of Church institutions has caused some weird results, according to the Reverend Mr. Hutchison. In Connecticut there are six homes for old ladies, in Rhode Island only a refuge for neglected children, while Western Massachusetts has no institutions at all, he said.

Despite the heat, July was a time of great progress in the Nation-Wide Campaign, chairmen being named in practically every diocese by the 15th of the month.

# THE NATION-WIDE CAMPAIGN

## TAG DAY

*By Paul J. Brindel*

**B**ESIDES teaching the Church how to get communicants to attend their diocesan conventions, the diocese of Kansas has devised a new and very successful method of increasing the circulation of *THE SPIRIT OF MISSIONS* and other Church periodicals.

A tag-day is the secret of the plan. So successful was the first one staged by the Girl's Friendly Society of Grace cathedral, Topeka, during the sixtieth annual diocesan convention last May that the entire diocese has decided to use the little I. T. C. P. ("I Take a Church Periodical—Do You?") tags. With less than a dozen girls working only three hours, sixty subscriptions were taken and a profit of over sixteen dollars netted. The money was used to pay for a quarter-page advertisement in the *Topeka Capitol* the morning the convention opened, headed "Get Acquainted With the Episcopal Church". The advertisement was a potent factor in bringing over a thousand non-Churchmen to the cathedral services that day, so most of the tag-day profits in the other Kansas parishes will be used to finance similar constructive Church advertising.

The Girls' Friendly Society, Woman's Auxiliary or other Church organization that adopts the tag-day plan will not only make a considerable sum, but will be doing the Church's Nation-Wide Campaign a signal service. For much of the difficulty and expense of educating the Church to the vital importance of the project would be lessened if more than a mere ten per cent. of the Church's 1,078,912 communicants subscribed to a Church publication and so were educated to

the needs of the national Church as well as to those of their own parish and diocese.

The I. T. C. P. tags may be obtained from any good printer at about eight dollars a thousand or can be made by the organization that has the tag-day. Besides the drive for annual subscriptions, pledges can be obtained from many communicants to purchase one or two periodicals each Sunday after service at the "per copy" rate. The sale of only ten copies of several of the Church's weekly publications will net an organization \$20.80 a year.



**A** CANON will be presented at the General Convention in Detroit next October, placing women on an equal plane with men in all offices of the Church except Holy Orders. Equal rights for women in our Church is counted upon as one of the reforms almost certain to come as the result of the Nation-Wide Campaign. **This** will include their presence on vestries and their election as delegates to diocesan and general conventions of the Church. Already Houses of Churchwomen have been organized in six dioceses, and in several of the western dioceses women have been elected on vestries.

The work of the women of our Church during the war in the Red Cross—and in all other helpful agencies, both public and private—was of such a noble character as to entitle them to the widest recognition, and there seems to be a very general belief that the proposed canon will be acted upon favorably by both Houses of General Convention.



# A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Department,  
281 Fourth Avenue, New York, stating quantity wanted.

## Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

## Alaska

- 800 The Borderland of the Pole.

## Brazil

- 525 Under the Southern Cross.

## China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 202 Investments in China.
- 203 Church Day Schools in China.
- 211 Our Plan for the Church General Hospital, Wuchang.
- 247 Practical Ideals in Medical Missions, 5c.
- 251 For the Women of Ichang.
- 260 Parish of Ten Million People, Changsha.
- 273 Saint Faith's School, Yangchow.
- 275 Saint Mary's Hall. The Harbinger of China's New Day.
- 276 Saint John's University, Shanghai.
- M. 7 A Summer Day in a Chinese Dispensary.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.
- 510 Foundations.

## Honolulu

- 1000 The Cross Roads of the Pacific.

## Indians

- 600 The First Americans.
- 607 Bishop Hare's Schools.

## Japan

- 300 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
- 303 Saint Agnes's, Kyoto.

## Latin America

- 555 One and Twenty Republics.

## Liberia

- 100 Our Foothold in Africa.

## Mexico

- 550 The Land, the People and the Church.

## Negroes

- 700 The Church and the Negro.

## Panama Canal Zone

- 575 The Canal Zone.

## The Philippines

- 400 The Cross, the Flag and The Church.

## The Forward Movement

A complete set of Forward Movement leaflets will be sent on application.

## One Day's Income Plan

- 986 Kentucky KERNELS.

## Educational Department

- Information: 5c.
- 3000 A Service for Missionary Day.
- 3053 Mission Study Class: What Is It?
- 3054 Mission Study Meetings.
- 3060 Mission Study Class: Place and Value.
- 3071 Missions House Lending Library.
- 3090 A Prayer Cycle for 1917-18. 5c each.
- 3091 Catalogue of Educational Material.
- 3092 Catalogue of Missionary Plays.
- 3093 A Book of Prayers, 10c.
- 3094 Ten Missionary Stories Every Young Churchman Should Know. 10c.

## Miscellaneous

- 901 A Soldier's Vision of Missions.
- 911 Statement to the Church from the Board.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 The Board of Missions and Special Gifts.
- 915 Appropriations made for year 1919.
- 920 War and Missions.
- 941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 948 The New World and the New Need.
- 956 Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 At Home.
- 979 Abroad.

## The Woman's Auxiliary

- W.A. 3 Intercession for the Triennial.
- W.A. 4 Collects for Daily Use.
- W.A. 6 W. A. Pages in The Spirit of our Missions.
- W.A. 8 The Power of the Weak.
- W.A. 14 Why Should I Be a Member?
- W.A. 16 A Bit of History, 5c each.
- W.A. 20 Hand Book, 10c; \$1.00 per doz.
- W.A. 25 To the Auxiliary (5 leaflets).
- W.A. 26 A Devotional Exercise.
- W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers, 5c a set.
- W.A. 100 U. O. Resolution and Prayer Card.
- W.A. 102 How Are We Giving to Our U. O.?
- W.A. 103 The Little Blue Box.
- W.A. 105 The Mighty Cent.
- W.A. 106 From Small Beginnings.
- W.A. 113 Helps for U. O. Treasurers.
- W.A. 115 What Mary Saw.
- W.A. 116 Spiritual Value of the U. O.
- W.A. 117 A United Offering Catechism.
- W.A. 118 An Advertisement.
- W.A. 119 The Personal Side.
- W.A. 120 A Victory Offering.

## The Junior Auxiliary

- W.A. 200 The Junior Collect.
- W.A. 201 The Junior Department: What It Is.
- W.A. 206 The Junior Book, 10c; \$1.00 per doz.
- W.A. 207 The Junior Plans.
- W.A. 212 The New Junior Plan.
- W.A. 213 The Cobbler and the Christ-child.
- W.A. 214 House of Hope, Nopala, Mexico.
- W.A. 215 Evolution not Revolution.
- W.A. 301 The Little Helpers: Directions.
- W.A. 302 Little Helpers' Prayers.
- W.A. 308 The First Step.

The following are the most recent leaflets: Nos. 275, 276, 510, 555, 607, 915, W.A. 3, W.A. 119, W.A. 120, W.A. 308.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### A UNITED OFFERING OF 1919; A POSSIBILITY

**A**NOTHER United Offering service is almost here. Already plans have been made in Detroit for that wonderful Corporate Communion which must be the heart of the Triennial of the Woman's Auxiliary to the Board of Missions. Once again, as in times past, representatives of the Church will come from all parts to share in that service. No building is big enough to hold them all, but the hundreds in the beautiful cathedral in Detroit will be deeply impressed by the realization that they represent the women of the Church—the women of city and farm in our country, the women in Alaska, the Indian women in South Dakota, the Chinese and Japanese, the African women, so that it will be not only a presentation of themselves by those in the cathedral but in a very real sense the presentation of the women of our Church. And, thanks to the suggestion of the founder of the United Offering, these women will not come with empty hands but with gifts of joy and gratitude. If there were only time what a story could be told of those gifts! If words could be found in which to tell of the gratitude which brought the gifts from white, red, black and yellow races, all one in eagerness to render thanks to the One Father of all, what a story it would be!

The offering will be first of all our sign of gratitude and unity. And perhaps that is all that need be said. It may be that as the time draws near

for that joyful gathering these thoughts should be uppermost. The United Offering is over and above all our obligations, and it may be that we do well if we do not say much about its size, and yet there is just one reason why we may think of the amount of the offering to be made on October ninth, and that is the one already suggested. It is our offering of thanksgiving and it would be sad if the women of the Church, coming together after these years of war, after all the deep experiences through which so many have gone, should bring a *small* amount. That doesn't seem possible. When we think of our causes for gratitude, the half-million suggested seems small—perhaps it will be much more! It would not be difficult to make it much more if we made it truly, and to its furthest possibility, a *united* gift. If every woman gave, then indeed no half million would mark the united sum. Those of us who have given and will give again before next October can do even more by determining that the women who never heard of the United Offering (there *are* such women) shall know of this opportunity, and that those who know but have never been stirred by it shall catch a glimpse of the possibilities before us if the women of the Church really lay on the altar of the cathedral in Detroit on October ninth a United Offering of *gratitude* which shall worthily express their thankfulness for peace.

## WHAT PLUCK AND GRIT ACCOMPLISHED

Under the above title the secretary of the American Red Cross Commission to Siberia has sent to a Japanese daily newspaper the following account of the work accomplished by Miss Gertrude Heywood (known to our readers as the head of Saint Margaret's School, Tokyo) and two associates, among the refugees in Siberia.

TWO young American women, by dint of sheer pluck and Yankee grit, have succeeded in building up one of the biggest and most successful pieces of work for the American Red Cross that has yet been accomplished in Siberia. Alone, and practically unaided in the executive work except for the kindly advice of the American consul, they took up the problem of refugee relief work in this city, and in the space of five months have built up a machine for organized relief that is daily handling nearly ten thousand persons.

Miss Gertrude Heywood and Miss Alice Cary, both of Tokyo, Japan, who accomplished this no small feat, went to Novonicolaievsk in the middle of January, commissioned by the American Red Cross to start relief for the thousands of refugees who fled to this city before the horrors of the Bolsheviks. Since that time they have investigated and rendered aid to seventeen hundred families, started a sewing room which provides work for one hundred and fifteen women, opened a distribution office where warm clothing and milk are given out to the ragged and hungry and have taken over the running of a *proute* or orphan asylum caring for forty of the Petrograd orphans. In addition they have started a typhus hospital of three hundred beds, and opened a dispensary that is trying to cope with the many other diseases that assail the unhappy refugees.

The opening of this hospital was, of course, one of their biggest undertakings. All through the winter they had tried to provide beds and medical treatment for refugees stricken with typhus, their records showing as many

as a thousand cases a month. These were but inadequately handled by the city hospitals, which were already filled to overflowing, the patients huddled together in rows on the floor, even in the halls and aisle ways.

Colonel R. B. Teusler, head of the American Red Cross in Siberia, made the request to Miss Heywood that she make the attempt to start an American Red Cross Hospital for the refugees in Novonicolaievsk. Though somewhat appalled at the size of the task, she immediately took hold of it—with such success that the hospital was open and going at the end of two weeks. Of course, there was sad lack of equipment at first, but all this was rushed through from Vladivostok by the American Red Cross headquarters there. Since then the hospital, which opened in April, has run filled to capacity. With the wane of typhus it is prepared to handle scurvy, cholera and other summer epidemics which are sure to follow.

As in all Red Cross work in Siberia, these women have encountered almost unsurmountable obstacles in the way of lack of supplies, transportation difficulties and so on. There is, moreover, lack of aid, due to the chaos of official affairs, and indifference on the part of many refugees themselves when they, personally, are not concerned.

In spite of all this, the "Tokyo girls"—as they are known in the Red Cross—have completed practically all the constructive work of the Novonicolaievsk branch, and produced a smoothly running machine that can easily be carried on by other Red Cross workers when their term of work is finished.



## TWO NOTES FROM AFRICA

### *From the House of Bethany*

A GOOD many years ago a group of young girls banded together in a church in one of our Eastern dioceses, seeking a definite object for missionary work, sent to Miss Emery at the Church Missions House for the name and needs of some girl in the mission field. The name of a girl in Mrs. Brierley's Saint John's school in Cape Mount, Liberia, was sent. She was fourteen years of age and needed an outfit of clothes and bedding, so that she might be sent to a higher school in the English Mission at Freetown, Sierra Leone (which is the adjoining colony to Liberia), and become a teacher.

The girls were much interested in carrying out this order and made a very complete outfit, according to the list, including a pillow, putting in many little extras that would please a girl. One item which was puzzling was a "country cloth". No one knew what was meant by this, and as none of the elders could enlighten them, it was decided to put in a small sum of money to purchase the country cloth, whatever it might be, over there.

The box reached its destination safely, and Mrs. Brierley wrote a most appreciative letter of thanks to the secretary of the girls' society, who was so proud of receiving such a letter from a real missionary that for many years it was treasured among her choicest possessions.

The girl Cietta went to Freetown and spent four years at the English School, making such good use of her time while there that at the end of that period she returned to Cape Mount and became a valued teacher in the girls' school.

In the course of time it came about that the erstwhile young secretary was

moved to go to Cape Mount to take a part in the work of that mission, led slowly but surely by the interest created by that first act of missionary work, and the treasured letter. The first night spent at the mission, bedding being not very plentiful until the luggage was unpacked, she laid her head on the very pillow which had been sent out from her home church so many years before! It had been cherished by Cietta since she left the school and was loaned with special interest to the newcomer, because she realized that the latter had had a share in sending it out to her. —*Emily deW. Seamen.*

### *From Saint Timothy's Hospital*

SINCE I had the influenza I seem to have taken a new lease of life. Now that I am starting country work double supplies will be needful. I reached Saint Timothy's only on Monday after an interior round, and was called back the following Sunday. The next day was in my new dispensary at Joudoo. There is a very bad case in town, and I am waiting to see what can be done for the girl as well as the chief who is ailing. I hope to get back to town the end of the week, as the hospital is full of patients. My nurses (native) can well care for them.

There is so much work to be done, and there are so few helpers, and so little money. I am starting this work in native houses and at very small expense, but it takes plenty of supplies and some money for *dashes*. In Bendoo I hope to be at work soon. Mr. Sherman has promised a house for the work.

Do say a prayer that God will put it into the heart of some good young woman to come and help and to do my work while I am at home.

—*Sarah E. Conway.*

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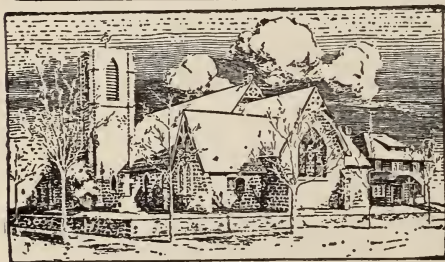
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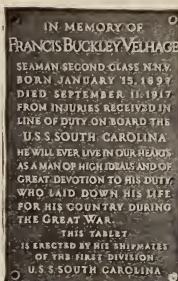
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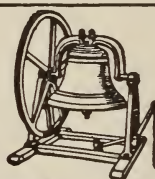
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The Calendar contains:

Reports from and prayers for each Missionary District and Agency of the American Church.

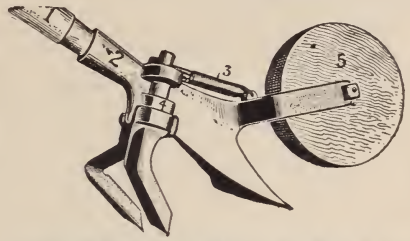
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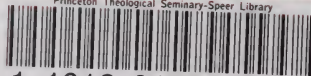


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